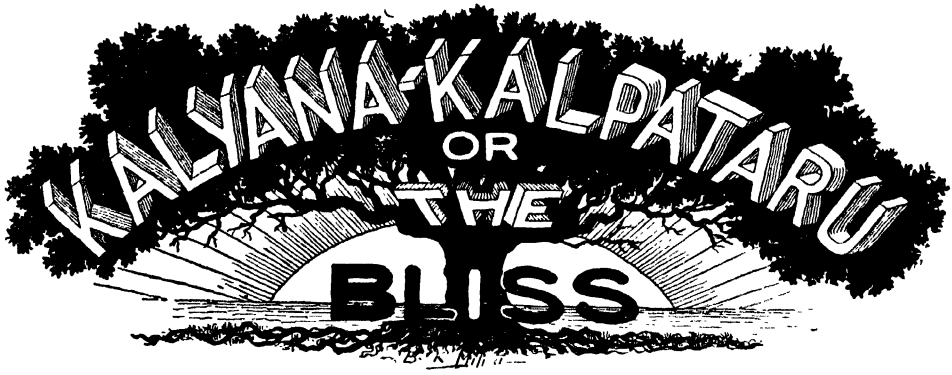
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ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



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A monthly for the propagation of Spiritual ideas and Love of God.

**He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.**

—*Bhagavadgītā VI. 30.*

Vol. III] July, 1936 [No. 7

ततः परं ब्रह्मपरं बृहन्तं
यथानिकायं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितार-
मीशं तं ज्ञात्वामृता भवन्ति ॥

BEYOND the world, beyond the Real, yet hidden in the bodies of all creatures, there is the Great One,—One who alone envelopes all that is. They who know Him as Lord become immortal.

(*Śwetāśvataropaniṣad* III. 7)

God's Testing.

By Swami Sivananda.

JUST as Deputy Collectors have to pass some tests before they are promoted to the first Grade, so also God tests the aspirants before He admits them into the domain of *Mokṣa*. The tests are very severe and rigorous. There are four inportant tests in the Adhyatmic field, viz., the test of *Brahmacharya*, the test for *Deha-adhyāsa*, the test for 'equal vision', and the test for 'balance of mind'.

Even Lord Buddha was tested for his mental purity. He had to face temptations of all sorts. He had to face Māra (Cupid). Then only he had illumination under the Bodhi tree in Gaya. Satan tempted Lord Jesus in a variety of ways. Jaimini was tested by his *Guru*, Śrī Vyāsa. Śrī Vyāsa assumed the form of a beautiful young lady and appeared before Jaimini. Jaimini wanted to embrace her. Then Śrī Vyāsa put on his original form. Jaimini was put to shame. He failed in his test. Viśwāmitra also failed in this test in the beginning. He covered his eyes when Menakā brought his child Śakuntalā in her arms. Nārada was tested by Lord Hari. Nārada also failed in the beginning. He was not able to understand the workings of *Māyā*. Passion is very powerful. Many aspirants fail in the test. One has to be very careful. He will have to develop a very high standard of mental purity. Then only he will be able to pass in the test. God will place the aspirant in unfavourable surroundings to test him. He will be surrounded by young ladies. Name and fame bring the householders in close contact with the aspirants. Ladies begin to worship them. They become their disciples. Gradually the aspirants have their downfall. Instances are many. Aspirants should hide themselves and pass for quite ordinary people. They should not show their Chamatkāras (supernatural powers).

Then comes another test, the test for *deha-adhyāsa*. God will test whether the aspirant has got *moha* (infatuation) for his body, or identification with his perishable body or not. This is a severe test. Yogī Matsyendranātha tested some of his disciples in the following manner. He fixed in the ground underneath a tree one sharp *triśūla* or trident. He asked the disciples to get over the tree and hurl their bodies down right against the *triśūla*. Many refused to do so. A sincere aspirant who had great faith in the words of his *Guru* immediately ascended the tree and fell against the trident. He was protected by the mysterious yogic powers of Matsyendranātha. Guru Govind Singh also tested his disciples. He asked his disciples to give their heads. Many refused. Four disciples came forward. He took them inside a camp and cut the heads of four goats. Sometimes God will take the form of a tiger and appear before the disciple. If he is very courageous and takes the tiger also as a form of Viṣṇu, he will have immediately the Darshan

of the Lord. If he becomes timid and runs away out of fright, he has lost the chance.

The third test is the test of equal vision. God will test the aspirant whether he sees the Lord in all beings, in dogs, horses, in outcastes, etc. Ekanātha was tested. He was carrying the water of the Ganges from Gangotri on his shoulders for *abhiṣeka* in the Rameshwar temple. On the way Lord Śrī Kṛṣṇa assumed the form of an ass and was lying on the roadside in a dying condition on account of thirst. As Ekanātha was an advanced *Bhakta,* he at once found out the mysterious ways of the Lord Viṭṭhala of Pandharpur. He said, "God has given me a very good opportunity for service. This ass is very thirsty. It is dying for water. The day is very hot. Let me serve my Lord Viśwanātha Rāmalingeśwara of Rameshwaram, the living Lord Śiva who is in the form of this ass." He at once gave the whole water to the ass. He had Darshan of Lord Śiva immediately. Now-a-days there are many Bhaktas who will not give even a drop of water to a thirsty man in a train, but they will pose as big devotees and say openly "O Kṛṣṇa, O Hari!" If they cannot serve and love the living Nārāyaṇa, how can they serve and love the unseen God?

Nam Dev also was tested. Lord Viṭṭhala of Pandharpur assumed the form of a dog and appeared before Nam Dev. Nam Dev also was an advanced *Bhakta* like Ekanātha. He saw Śrī Kṛṣṇa everywhere. He at once understood the ways of Śrī Kṛṣṇa. The dog snatched a loaf of bread from the hands of Nam Dev. Nam Dev chased the dog with a cup of ghee in his hands. Nam Dev said, "O Viṭṭhala, who has taken this form of a dog! kindly allow me to apply ghee to this bread. It is not soft. It will hurt your throat."

Śrī Śankarāchārya also was tested. He had a little *abhimāna* (pride) of caste. He had a slight dislike for outcaste people. He was a Nambudri Brahman. Lord Śiva assumed the form of a pariah and appeared before Śrī Śankara. Śankara did not like to tread the path trodden by the pariah. Then the pariah asked, "O Śankara, great Adwaitic philosopher! where is your equal vision now? You are preaching Vedānta or oneness of life. You are showing dislike for me, as I am a low-caste fellow. You still have *abhimāna* of caste. Where is your Adwaita? What is the difference between my body and your body? Does your body contain six elements? Have I not got that *Avināśī Ātmā,* the source of this world? Does your *Ātmā* and my *Ātmā* differ? Śrī Śankara was put to shame. He at once recognized that this outcaste was not really an outcaste. He reflected, "An outcaste cannot talk such high philosophy. It is surely Lord Śiva who has come to test me. I still have some traces of *jāti-abhimāna.*" He at once prostrated before the outcaste and embraced him. Then and there the outcaste assumed the form of Lord Śiva.

The fourth test is the test of balance of mind. God will put the aspirant in various sorts of troubles. He will take away his son or wife. He will destroy his property. He will give him some incurable disease. He will make him utterly

helpless. Then He will watch whether the devotee has devotion for Him in such straitened circumstances or not, whether he keeps balance of mind, whether he rejoices in suffering or not. Ramdas of Badarachalam was tried. He lost his son. He was not moved a bit. Then Lord Śrī Rāma brought back the life of his son. The sufferings that He gives are blessings in disguise. He wants to infuse greater *vairāgya* by destroying all worldly pleasure-centres. He wants the devotee to give his full mind to Him.

You will be tested by God for your sincerity and patience also. The great Translator Malpa of Tibet tested his disciple Milerapa in a variety of ways. He took hold of his hairs and hurled him down to the ground. He asked Milerapa to build rooms and to destroy them several times, to test his patience and sincerity. He drove him out of the house. But his wife was very kind towards this sincere disciple, Milerapa. Milerapa also left his *Guru* several times. He came back. Malpa never gave him any initiation. No aspirant will have the wonderful patience and devotion to Guru which Milerapa had. After severe tests Milerapa was given the highest initiation. He became the pet disciple of Malpa and turned out to be the best of all Yogīs whom Tibet has ever produced. In these days disciples cannot bear even a single unkind word of the *Guru*. They are quite independent. They change their *Guru* immediately. That is the reason why they do not succeed in the spiritual path. They wander about here and there as idlers. They are burdens on society.

If anyone passes these four important tests, then the Lord actually becomes a slave of His devotee. He carries water for his ablutions. He serves him during his ailment as he did in the case of Madhava Das of Puri. He shampooed the legs of the Raja when his barber devotee was not feeling well. He guided the blind Surdas with a stick in his hand. He carries food and water, just as He did for the blind Vilwamangala. He wears the dust of the feet of such a devotee in his forehead. He follows wherever the *Bhakta* moves.

In addition to these tests there may be several other tests which cannot be exactly described. We cannot say definitely that God will test his devotees in such and such a manner. A sincere devotee is not afraid of any kind of tests. God is the Indweller of your heart. He is the silent witness of your thoughts and actions. You cannot hide anything from Him. You should live, work and breathe for God-Realization alone. You should exert your level best for reaching the goal. You should think, feel and act for his Darshan. You should live every second for His sake only. You should dedicate your mind, body and property at His altar only. You should try to see Him in every face, in every atom, in every action, feeling, sentiment, thought and movement. The whole world is His *līlā* (play.) There is nothing but God. Feel His indwelling presence always and rejoice.



Stray Notes on the Necessity of Worship.

By Sri Atmananda.

(*Continued from the previous number*)

II

SAGUṆA-UPĀSANĀ (KARMAYOGA)

यस्याग्निरास्यं द्यौर्मूर्धा ख्वं नाभिश्चरणौ क्षितिः ।
सूर्यश्चक्षुर्दिशः श्रोत्रे तस्मै लोकात्मने नमः ॥

"OBEISANCE to the Lord of the different planes of the Universe, of whom Fire is the mouth; Heaven, the head; *Ākāśa* (Ether), the stomach; Earth, the feet; the Sun (and the Moon), the eyes; and the Directions (East, West, etc.), the ears."

(*Viṣṇu-Purāṇa*)

INTRODUCTION

In the last article we came to the conclusion that the difficult *Nirguṇa-Upāsanā* (*Jñāna-Mārga*) as a means of salvation (*i. e.,* realization of *Brahma*) was possible only for the privileged few, viz., the ascetics who had renounced the world and were self-controlled (B. G., Chap. XII. 4-5), and that salvation of men of the world lay in their adoption of the *Saguṇa-Upāsanā, i. e.,* the easier path of worship of Iśwara or Paramātmā, *i.e.,* the first manifestation of *Brahma* in *Vidyā* (*ibid.* XII. 6—8) with a view to realizing *Brahma.* This is an *Upāsanā* which devotees thereof can follow even amidst their worldly activities, with a little effort, constantly keeping the goal (realization of *Brahma*) before their mind's eye. It is of two kinds. The first is the *Gāyatrī-Upāsanā* (*Dhyānayoga*), and the second is the *Upāsanā* of a more concrete manifestation of Paramātmā, e.g., an *Avatāra,* (*Bhaktiyoga*). We propose to deal with *Gāyatrī-Upāsanā* in this article.

GĀYATRĪ-UPĀSANĀ

The word *Upāsanā* (derived from the root *Ās*—to sit, with *Upa*—near) means 'to be near' and implies principally the mental attitude and not merely physical routine religious activities. The *Gāyatrī-Upāsanā* is the worship of Nature, *i. e.,* the Lord who has manifested Himself in the shape of the Universe and is, therefore, its Creator, Preserver and Destroyer. It was adopted by those whom it suited, and they came to be called Dwijas, the twice-born: twice-born, because of their two births—the first, from the womb of the mother, and the second, of their initiation into the *Gāyatrī-Upāsanā.* This *Upāsanā* consists more of devotion than the *Nirguṇa-Upāsanā* does, and comes under *Karmayoga.* But it is also called *Dhyānayoga,* because meditation forms the chief part of it. It is what is commonly known as *Sandhyā-vandana,* to be observed daily at twilights. The exclusion of some portion of the Hindu

population from this *Upāsanā*, due apparently to force of circumstances and custom, need not be considered as an act of partiality on the part of the ancient Seers who instituted the different kinds of worship for the generations that were to succeed, which were divided into Varṇas according to the professions adopted by them (B. G. IV. 13). It would be difficult to persuade oneself to believe that the Seers could be guilty of attempting to establish the social superiority of one *Varṇa* over another, as it is understood to-day. It seems to have been simply the distribution of duties by mutual agreement and according to the temperament and spiritual capacity of different groups of people consistently with their heredity and their duties to their country. It was apparently something like the distribution of duties pertaining to a household between the members thereof, consistently with their other duties outside the house, capacity of individuals and necessity of the situation, without implying superiority of one over the other. But in course of time the Varṇas became air-tight compartments, apparently owing to the dominance of any one of the three Guṇas of *Prakṛti* over the others amongst the different Varṇas. Difference in the mode of living, the degree of cleanliness, want of communications, etc. also seem to have contributed to the formation of so many castes and sub-castes.

Even amongst the Dwijas, the duties assigned to the three different Varṇas were not the same. The Shaṭkarmīs, who were supposed to be spiritually more advanced than the other Varṇas were given duties most suited to their nature. They were: (1) study, (2) teaching, (3) performing sacrifices, (4) presiding over sacrifices performed by other Varṇas, (5) giving gifts and (6) accepting gifts. They were not required to do any other work for their bread. Their principal duty lay in acquiring knowledge and sharing it with all those that came to them for it.

Of the Trikarmīs, the Kṣatriyas were given the duty of administration of the country, including the protection of life and property therein; and the Vaiśyas had agriculture and commerce assigned to them. The latter shared the profits earned thereby with the other Varṇas. This was the arrangement of the Varṇāśrama-dharma of ancient India. In order to enable the Trikarmīs (Kṣatriyas and Vaiśyas) to find time for the national duties assigned to them, they were freed from nos. 2, 4 and 6 of the duties assigned to Shaṭkarmīs.

In ancient times Brahmanism seems to have originally included both the Shaṭkarmīs as well as the Trikarmīs in its fold because of their common *Upāsanā*. But gradually the Shaṭkarmīs alone came to be classed as Brahmans and the Trikarmīs as Kṣatriyas and Vaiśyas. Whereas in former times classification of castes and Varṇas seems to have been based on vocation in life (B. G. IV. 13), it is now claimed by birthright alone owing to long usage. Why were the Śūdras shut out from the *Gāyatrī-Upāsanā* ? They commanded all the professions in the country which required physical strength and manual labour. They were artisans, mechanics, carpenters, blacksmiths, etc. Besides, the other Varṇas also needed the co-operation of the Śūdras in the

discharge of their (formers') duties. The Śūdras were, and still are, thus the most important *varṇa* in the country. Without them the existence of the nation would be impossible. By the very nature of their duties they were unable to discharge religious duties based on Vedic learning, e. g., the *Gāyatrī-Upāsanā*. But the Seers had a thought for their salvation also; and they recommended to them the much easier worship of a manifestation of *Paramātmā* (*Bhaktiyoga*, in which devotion predominates and for which Vedic learning is not essential. The situation to-day is that even amongst the Brahmans who have taken to other professions a goodly number plead inability to do what is required of them as Shaṭkarmīs, are not even Trikarmīs in practice, and admit that *Bhaktiyoga* (*nāmasmaraṇa*) is more suitable to them, and are found taking to it. Therefore there is no reason for the Śudras, whose hands are full with worldly duties to be discharged for the country, to regret their exclusion from the *Gāyatrī-Upāsanā*, which is obviously impossible for them.

Again, even amongst Dwijas, women are excluded from *Gāyatrī-Upāsanā* and study of Vedas. Still the names of Gargī Vāchaknavī, Vaḍavā, Sulabhā and Maitreyī, ancient ladies learned in Vedic lore, are remembered with reverence even to-day by Dwijas at the time of the daily *tarpaṇa*. That shows that in the Vedic times Dwija women could study Vedas and adopt any *Upāsanā* permitted by them. But it seems that even then womenfolk mostly confined themselves to domestic work and assisting men in their religious duties.

THE SIGNIFICANCE OF YAJNOPAVĪTA

Dwijas wear the *Yajñopavīta* (the holy thread). It implies great responsibility and self-control. It has three threads. They seem to represent the three bodies of men, viz., *sthūla, sūkṣma* and *kāraṇa*. Every one of the three threads has again three minor threads in it, which represent the three Guṇas of *Māyā*, viz., *sattva, rajas* and *tamas*, which pervade all the bodies in a more or less degree. The threads have their origin in the knot called the *Brahmagranthi*, and end in it. This knot implies control of the bodies and therefore also of the Guṇas, and indicate also control of mind, body and speech—so essential to a *sādhaka* for realization of *Brahma* in Its three aspects of *sat, chit* and *ānanda*. Hence wearing of the thread implies a vow of self-control and realization of *Brahma*. It is therefore *Brahmopāsanā* that entitles a man of the world to wear the holy thread, and *Gāyatrī-Upāsanā* is *Upāsanā* of *Brahma* Itself in its Saguṇa state.

UPĀNGAS OF GĀYATRĪ-UPĀSANĀ

Gāyatrī-Upāsanā is, as stated already, meant not for ascetics but for men of the world. Their minds naturally wander in worldly affairs and identify themselves with their bodies and all that pertains to them. For such people undisturbed meditation is rather a difficult feat. Therefore some amount of purification and introspection is essential before meditation can be possible. It is to get through them that the elaborate Upāngas are prescribed. They have their utility, and, if done with

understanding, they in themselves form part of the meditation. The Upāngas or preliminaries of *Gāyatrī-Upāsanā* are *bhasma-dhāraṇa, āchamana, prāṇāyāma, sankalpa, mārjana, ap-prāśana, aghamarṣaṇa, arghya-pradāna, bhūśuddhi, āsanavidhi, Gāyatrī-hṛdaya-pārāyaṇa, Gāyatrī-nyāsa,* and *Gāyatrī-dhyāna. Gāyatrī-japa* or meditation is the principal part of the worship. *Tarpaṇa, Upasthāna* and *Gāyatrī-prasthāpana* are the final ceremonies that follow the meditation.

BHASMA-DHĀRAṆA

It follows the bath, and teaches that the five great elements, which have their origin in *Bhasma* and go to build the universe (which includes also the Sādhaka's body) are changeable and merge into it. *Bhasma* is a symbol for *Brahma*, which alone survives and is unchangeable. This is a step towards cultivation of *vairāgya* (non-attachment) for things transient. *Gopīchandana,* which is used as a substitute for *Bhasma* by Vaiṣṇavas, has a similar lesson to teach. It teaches that the body has come from the earth and that it will go back to it when life is extinct, and that it is only a vehicle of the *jīva* living in it for the time being. The *jīva* is not to identity himself with the body but to treat it as his vehicle for the time being. The marks of *Śankha* (Conch) and *Chakra* (Discus) worn on the body teach that the body is a servant of the Lord, whose emblems they are, just like the badge (emblem of the Crown) on the policeman's uniform, which indicates that he is a servant of the King, the wearer of the Crown. When the universe is thus disposed of, what remains is divinity all round.

ĀCHAMANA

This consists of sipping spoonfuls of water while repeating the 24 names of the Lord and teaches that the body, consisting of a corresponding number of principles (Tattvas), viz., the 5 great elements, the 5 life-breaths, the 5 Jñānendriyas, and 5 Karmendriyas and the four inner senses,viz., the Mind, *Buddhi, Chitta* and *Ahankāra,* are pervaded by Him. The water sipped while repeating the first three names is said to have some hygienic effect as well. Some people opine that *āchamana* is also a lesson in *nāmasmaraṇa* as a step towards higher meditation.

PRĀṆĀYĀMA

Prāṇāyāma (deep breathing) purifies the life-breaths and the nervous system and contributes to the control of mind, so essential for successful meditation. It is also known to be a protection against some diseases and a cure for others.

SANKALPA

This consists of a vow by the *sādhaka* to undergo a certain discipline for destruction of his sins and propitiation of his *Iṣṭadeva,* so that realization of the goal (*Brahma*) may be possible.

MĀRJANA, AP-PRĀŚANA AND AGHAMARSHAṆA

These consist of the process of purification by the *Sādhaka* of his *sthūla* and *sūkṣma* bodies. *Mārjana* aims at cleanliness of the physical body; and purification of the *sūkṣma śarīra* is attempted by *ap-prāśana* (*mantra-āchamana*), which consists of sipping water by way of expiation of sins

(*Kriyamāṇa karma*) committed between periods of meditation, consciously or unconsciously, with the intention not to commit them again; and *aghamarṣaṇa* is for expiation of past sins (*sañchita*).

ARGHYA-PRADĀNA

Arghyas (offerings of water to the Sun-god) to be offered in *sandhyā-vandana* are generally three. It is said that they are also a further process of purification and are meant to destroy the forces (figuratively, monsters) that impede the progress of the Sun. Esoterically it appears they imply worship of the Lord by the *Jīva* by surrender of his bodies to Him: viz., by the first *arghya*, of the *sthūla śarīra*, which is the instrument in the hands of the monster (ignorance of one's self, which is the cause of bondage) with which he acts; by the second *arghya*, that of the astral body, the vehicle of the monster, consisting of *Ahankāra* and Vāsanās, which drags the *Jīva* through an almost endless series of births and deaths; and by the third *arghya*, that of the *kāraṇa śarīra* (the monster himself), the means of offering the worship being water consecrated by the *Gayatrī-Mantra* itself and the Sun whose progress is impeded and the eastern horizon in which he appears being symbols of *Paramātmā* and the Sādhaka's heart (*hṛdayākāśa*) in which He manifests Himself respectively.

Amongst some sections it is customary to offer five Arghyas, one before the above three, as penance for failure to perform *sandhyā-vandana* at the proper time, and the other at the end of them as penance for the thought of *hiṃsā* involved in the destruction of the opposing forces referred to, which are also a creation of God. So subtle was the sense of *ahiṃsā* contained in Sanātana Dharma.

BHŪŚUDDHI, BHŪTAŚUDDHI AND ĀSANA-VIDHI

These are ceremonies gone through as precautions for protecting oneself from the outer foul influences by purifying the surroundings for unimpeded meditation.

GĀYATRĪ-HṚDAYA-PĀRĀYAṆA

THIS is the process of the Sādhaka's bringing into his mind the qualities of *Gāyatrī*. It is omitted by some.

Gāyatrī-nyāsas are said to be an act of unification of the Sādhaka's soul with his *Iṣṭa Devatā* with due regard to their common source (*Brahma*).

Gāyatrī-dhyāna is Sādhaka's bringing into his mind a conception of his object of meditation. The verse with which the action begins gives some idea of *Gāyatrī* or *Paramātmā* with the universe as his vehicle (*upādhi*). Some people find the aid of a form necessary. For such the *dhyāna* is different as of a form with some peculiarities.

GĀYATRI-JAPA

Now comes *Gāyatrī-japa* or meditation on *Gāyatrī*, which is the principal part of the worship. It consists of the silent repetition of the *Mantra* with one's mind concentrated on its meaning. "We meditate on that Light of the Self-illumined and All-pervading *Paramātmā* which is (fit to be known and worshipped by all and therefore) supreme, and destroys (the devotees') ignorance (of the self) and attachment (for the world).

May that Lord direct our *Buddhi* unto *Swa-swarūpa* (Self)". The word 'our' in the prayer indicates that there are many who observe this form of worship. The repetition of the *Mantra* is possible in three ways: (a) by loud repetition of it, (b) by silent repetition only by means of the movement of the lips, and (c) by mental repetition. The last one is considered to be the best. During this meditation the *Sādhaka* is supposed mentally to dissociate himself from his vehicles or bodies and separate *Paramātmā* from His, and meditate on their oneness as *Brahma* (as indicated by *Soham*). This *Upāsanā* is clearly of *Brahma* Itself in Its *Saguṇa* state. Therefore the *Sādhaka* is advised not to look upon *Gāyatrī* as separate from *Brahma*. Owing to the name *Gāyatrī*, the description of Sandhyā-kālas and the *dhyāna* prior to *japa* adopted by some, etc., there is a chance of this *Upāsanā* being mistaken as that of *Śakti*. Sometimes it is also mistaken for that of the Sun, because of the word *Savituḥ* in this *Mantra*. But *Savituḥ* occurring here means Lord of the Universe, and the Sun, the highest visible luminary in this Universe, is a *pratīka* (substitute) for the Self-illumined *Paramātmā*, from whom the Sun gets his light. This worship begins with *Dwaita* but culminates in *Adwaita*.

ROSARY

Use of a rosary at the time of 'japa' is recommended. The rosary has a lesson to teach. At the time of meditation the worldly man is harassed by worldly thoughts. The rosary teaches that until unimpeded meditation becomes possible, the *sādhaka* should persevere, leaving behind thought after thought. The beads represent thoughts and they are pushed back. The thread passing through the beads represents the 'all-pervading ideal'. With patience and perseverance, thoughts are subdued and as a result of unimpeded meditation the ideal is realized. The *Śikhāmaṇi* represents the point of realization, *i. e.*, *Brahma*, in whom the universe has its birth and in whom it ends.

TARPAṆA, UPASTHĀNA, DIGVANDANA, ABHIVANDANA AND GĀYATRĪ-PRASTHĀPANA

These are the terminating ceremonies of *Sandhyāvandana* and the deities referred to in them are different manifestations of *Paramātmā*, who have their share in the administration of the universe, and respect is due to them. *Gāyatrī-prasthāpana* resembles the hearty send-off to an honoured guest received with a warm welcome. Gāyatrī is said to be *Dwijāta* (twice-born) in the *prasthāpana-mantra*. The first birth was when *Nirguṇa Brahma* became *Saguṇa Brahma*, and the second birth was when *Saguṇa Brahma* manifested Itself into *Vidyā* as Īśwara. Thus ends the *sandhyā-vandana* ceremony. It lasts in the generality of cases for a few minutes at each twilight and, according to some, at midday also; but there is the fear of the Sādhaka's forgetting his goal in the midst of his worldly activities during the intervals. To enable the *sādhaka* to keep the goal constantly before him, the ancient Ṛṣis coupled *Gāyatrī-Upāsanā* with the daily performance of the five great sacrifices (Pañchayajñas), viz., *Brahma-yajña*, *Deva-yajña*, *Pitṛ-yajña*, *Manuṣya-yajña*

and *Bhūta-yajña*, for the propitiation of the all-pervading *Paramātmā* manifested in the shape of the five great Kingdoms of Life. In fact, without these, *Gāyatrī-Upāsanā* is considered incomplete.

1. *Brahma-yajña* consists of *Swādhyāya, i. e.*, study of Vedas, which teach about *Brahma*, and is coupled with *manana* and *nididhyāsana*. It has to be done for the propitiation of *Brahma* in the form of highly evolved souls residing in the topmost regions of *Mahaḥ, Janaḥ, Tapaḥ*, and *Satya*. The communication with these planes is said to be through the medium of *Vāyu* and *Ākāśa*, possible only by *manana* and *nididhyāsana*.

2. *Deva-yajña* is for the propitiation of *Brahma* in the shape of Devas (vice-gerents of the Lord) residing in the heavens (*swaḥ*), through the elements of *Agni* (heat), the chief ingredients of worship being the food that man gets by their grace.

3. *Pitṛ-yajña* consists of *tarpaṇa* for the propitiation of *Brahma* in the shape of Ṛṣis, Dharmāchāryas, etc. in repayment of spiritual debt due to them, and of the departed ancestors of the *Sādhaka* residing in the astral world (*Bhuvaḥ*) through the element of water. The ceremony ends with a fervent prayer for the propitiation of all from the Creator down to the souls of the departed ones, however remotely related.

4. *Manuṣya-yajña* is meant for the propitiation of *Brahma* manifested in human shape on the earth (*Bhūḥ*), and consists of the Sādhaka's sharing his food—the greatest necessity of human life—with a hungry person who may go to him for it, looking upon him as a manifestation of *Paramātmā*, without consideration of caste, creed, religion or sex. It really means service of humanity in a larger sense.

5. *Bhūta-yajña*. This is worship of *Saguṇa Brahma* manifested in the shape of lower kingdoms of life. For this worship the *Sādhaka* selects the cow, the most domesticated, serviceable and easily accessible animal, representing the quadruped world; the common bird *crow*, representing the biped world (birds); and the *Tulasī* or *Bilva*, pipal, Ambar, or any such tree, representing the plant life. The *sādhaka* goes even further than that and sees his ideal in all movable and immovable creation, stone included. In all this kind of worship, behind the idol or object selected for it, the *sādhaka* has his mind fixed on his great ideal (*Brahma*). Needless to say that in the Manuṣya and Bhūta-yajñas the principle served is really the Life or *Ātmā* which has identified itself with the body, and not the body alone. Otherwise dead bodies would have had to be fed, and they are not.

UNIVERSAL BROTHERHOOD

The *sādhaka* feels that souls of all living beings—be they human beings, quadrupeds, bipeds, insects, plants or any other created things that have life in them, are the manifestations of *Brahma*, as his own soul is. Therefore, he regards the whole creation as consisting of his brotherhood. This is the idea of universal brotherhood contained in Sanātana Dharma. Herein lies the secret of *Ahiṃsā*, as the *sādhaka* feels that hurting life in any form is hurting

his own brother or himself. Therefore to hurt others is considered a sin. Herein also lies the secret of religious toleration amongst real Sanatanists. Because they think their brothers and sisters, whichever religion they may belong to, should be at liberty to follow any religion that suits them—the aim of all true religions being the same, viz., emancipation of the soul. *Śrīmad Bhagavadgītā* forbids one's disturbing others' religious faith and recommends sticking to one's own religion, and condemns embracing that of others' (*ibid*, III. 35). For this reason, in ancient India there was no religious persecution, and religion was entirely a personal matter. It is apparent that Sanatanists realized the importance of universal brotherhood, *ahiṃsā* and religious toleration long before the followers of other religions did. Regarding *ahiṃsā* it might be objected that the killing of goats in certain kinds of *yajña* is *hiṃsā*. Yes, indeed it undoubtedly is *hiṃsā*, but a real *sādhaka* believes that the sacrifice required to be made in such a *yajña* is not of a live goat, but of *ahankāra*, including in it the desire for worldly pleasures, the root of all evil in this mundane life. A *sādhaka* who knows the secret of *Gāyatrī-Upāsanā* and the five Mahāyajñas can never forget his ideal in the midst of all his worldly activities. But this is a stage of perfection and requires long practice to attain it. It will be seen that the criticism levelled against pious Hindus as being idolators and worshippers of snake-gods and so forth is really unjust and is due to ignorance of the secret of their worship, viz., that, behind the form worshipped, there is the great ideal which is in reality the thing that is adored.

WHO IS A DWIJA ?

In spite of religious degeneration and consequent confusion of duties of different Varṇas, *dwijatva* has come to be a mere matter of heredity, due to force of long standing custom. One who has worshipped Gāyatrī has worshipped all gods who are Its manifestations. He is a *dwija* in reality.

PARISHECHANA

A word about *Pariṣechana* will not be out of place before closing the article on *Gāyatrī-Upāsana*. This small ceremony is expected to be gone through by the *sādhaka* while taking his meals. This is considered a miniature form of the five Mahāyajñas. A process of physical and mental purification is a necessity prior to the performance of a *yajña*. Therefore amongst orthodox people bath, wearing a clean (holy) cloth, and prayer as a process of purification, preceded the act of taking meals. In this *yajña* one first offers Āhutis to elementals and gods, and then to *Paramātmā* Himself through Prāṇāhutis (B. G., XV & XIV). While thus serving elementals, gods and his own self, he also feeds living things resident in his body. People who are not able to attend to the elaborate performance of the five Mahāyajñas described above, are advised at least to perform this small *yajña* every time they take their meal without fail.

CONCLUSION

The subject is vast and volumes can be written on it. Still the humble description given above would suffice to show the importance of *Gāyatrī-Upāsanā*, which means, as previously stated, the

worship of Nature, *i.e.*, Universe with *Paramātmā* pervading it. The importance of it will be seen on a reference to verses 7 to 9 of Chap. XVI of *Śrī Devī-Bhāgavata*, in which Vyāsa Bhagavān describes *Sandhyā-vandana* as the root of all religious life, and says that non-performance of it does not entitle a *dwija* to perform any other religious ceremony. Unfortunately, owing to a wave of materialism and the secular education uncoupled with religious education, which has fallen to our lot, *Gāyatrī-Upāsanā* is altogether disappearing from Hindu life. It is therefore to be hoped that real lovers of Sanātana Dharma will strive for its revival. It might be hoped that it will serve as a great contribution towards finding the universal religion about which so many learned people are anxious. Before concluding it may not be out of place to state that one who serves humanity and god's other living creatures is a greater *upāsaka* than the one who only goes through the routine of the *Upāsanā*. Wise people say that the person entitled to the *Upāsanā*, by not taking to it, commits spiritual suicide and dishonours the Guru, the initiator into the *Upāsanā*, in this case, the father or, in his absence, some relation.

Sri Aurobindo's Yoga.

(A Yoga of the Art of Life.)

By Nolini Kanta Gupta.

(1)

WHEN Sri Aurobindo said "Our *Yoga* is not for ourselves but for humanity," many heaved a sigh of relief and thought that the great soul was after all not entirely lost to the world, his was not one more name added to the long list of Sannyāsīs that India has been producing age after age without much profit either to herself or to the human society (or even perhaps to their own selves). People understood his *Yoga* to be a modern one, dedicated to the service of humanity. If service to humanity was not the very sum and substance of his spirituality, it was, at least, the fruitful end and consummation. His *Yoga* was a sort of art to explore and harness certain unseen powers that can better and ameliorate human life in a more successful way than mere rational scientific methods can hope to do.

Sri Aurobindo saw that the very core of his teaching was being missed by this common interpretation of his saying. So he changed his words and said "Our *Yoga* is not for humanity but for the Divine." But I am afraid this change of front—this *volte face*, as it seemed—was not welcomed in many quarters; for thereby all hope of having him back for the work of the country or the world appeared to be totally lost and he came to be again looked upon as an irrevocable "metaphysical" dreamer, aloof from physical things and barren, even like the Immutable *Brahma*.

(2)

In order to get a nearer approach to the ideal for which Sri Aurobindo is labouring, we may combine with advantage the two mottoes he has given us and say that his mission is to find and express the Divine in humanity. This is the service he means to render to humanity, viz., to manifest and embody in it the Divine: his goal is not merely an amelioration, but a total change and transformation, the divinization of human life.

Here also one must guard against certain misconceptions that are likely to occur. The transformation of human life does not necessarily mean that the entire humanity will be changed into a race of gods or divine beings; it means the evolution or appearance on earth of a superior type of humanity, even as man evolved out of animality as a superior type of animality, not that the entire animal kingdom was changed into humanity.

As regards the possibility of such a consummation, Sri Aurobindo says it is not a possibility, but an inevitability—one must remember that the force that will bring about the result and is already at work is not any individual human power, however great it may be, but the Divine himself; it is Divine's own *Śakti* that is labouring for the destined end.

Here is the very heart of the mystery, the master-key to the problem. The advent of the superhuman or divine race, however stupendous or miraculous the phenomenon may appear to be, has become a thing of practical politics, precisely because it is no human agency that has undertaken it, but the Divine Himself in his supreme potency and wisdom and love. The descent of the Divine into the ordinary human nature in order to purify and transform it and be lodged there is the whole secret of the *sādhana* in Sri Aurobindo's *Yoga*. The *sādhaka* has only to be quiet and silent, calmly aspiring, open and acquiescent and receptive; he need not and should not try to do things, but let the things be done for him by the Divine Master and Guide. All other Yogas or spiritual disciplines in the past envisaged an ascent of the consciousness, its sublimation into the consciousness of the Spirit and its fusion and dissolution there in the end. The descent of the Divine Consciousness to prepare its definitive home in the dynamic and pragmatic human nature, if considered at all, was not the main theme of the past efforts and achievements. Furthermore, the descent spoken of here, is the descent, not of a divine consciousness—for there are many varieties of it—but of the Divine's own consciousness, of the Divine Himself with his *Śakti*. For it is that which is directly working out this evolutionary transformation of the age.

It is not my purpose here to enter into details as to the exact meaning of the descent, how it happens and what are its lines of activity and the results brought about. For it is indeed an actual descent that happens: the Divine Light leans down first into the mind and begins its purificatory work there, although it is always the inner heart which first recognizes the Divine Presence and gives its assent to the Divine action; for the mind, the higher

mind, that is to say, is the summit of the ordinary human consciousness and receives more easily and readily the Radiances that descend. From the Mind the Light filters into the denser regions of the emotions and desires, of life activity and vital dynamism; finally, it gets into brute matter itself, the hard and obscure rock of the physical body; for that, too, has to be illumined and made the very form and figure of the light supernal. The Divine in his descending Grace is the Master-Architect who is building slowly and surely the many-chambered and many-storied edifice, that is, human nature and human life into the mould of the Divine Truth in its perfect play and supreme expression. But this is a matter which can be closely considered when one is already well within the mystery of the path and has acquired the elementary essentials of an initiate.

Another question that troubles and perplexes the ordinary human mind is as to the time when the thing will be done. Is it now or a millennium hence or at some far astronomical distance in the future, like the cooling of the sun, as someone has suggested for an analogy. In view of the magnitude of the work one might with reason say that the whole eternity is there before us, and a century or even a millennium should not be grudged to such a labour, for it is nothing less than an undoing of untold millenniums in the past and the rebuilding of a far-flung futurity. However, as we have said, since it is the Divine's own work and since *Yoga* means a concentrated and involved process of action, effectuating in a minute what would perhaps take years to accomplish in the natural course, one can expect the work to be done sooner rather than later. Indeed, the ideal is one of *here* and *now*—here upon this earth of material existence and now in this life, in this very body—not hereafter or elsewhere. How long will that exactly mean depends on many factors, but a few decades on this side or the other does not very much matter.

As to the extent of the realization, we say again that that is not a matter of primary consideration. It is not the quantity but the substance that counts. Even if it were a small nucleus, it would be sufficient, at least for the beginning, provided it is the real, the genuine thing:—

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

Now, if it is asked what is the proof of it all, how can one be sure that one is not running after a mirage, a chimera, we can only answer in the Biblical phrase that the proof of the pudding is in the eating thereof.

(3)

I have a word to add finally in justification of the title of this essay. For it may be asked, how can spirituality be considered as one of the Arts or given an honourable place in their domain ?

From a certain point of view, from the point of view of essentials and inner realities, it would appear that spirituality is, at least, the basis of the Arts, if not the highest Art. If art is meant to express the soul of things and since the true soul of things is the divine element in them, then certainly spirituality, the discipline to come in conscious contact

with the Spirit, the Divine, must be accorded the regal seat in the hierarchy of the arts. Also, spirituality is the greatest, and the most difficult of the arts; for it is the art of life. To make of life a perfect work of beauty, pure in its lines, faultless in its rhythm, replete with strength, iridescent with light, vibrant with delight—an embodiment of the Divine, in a word—is the highest ideal of spirituality; viewed as such spirituality—the spirituality that Sri Aurobindo practises is the *ne plus ultra* of artistic creation.

The Brahmadvaita of Mandana Misra.

By S. S. Suryanarayana Sastri, M. A.

AMONG the dialectic victories ascribed by tradition to Śankara, one of the most picturesque is that alleged over Maṇḍana Miśra. Maṇḍana, it is said, was a great expositor of the Karma-Mīmāṃsā, in theory and practice. The very sight of Śankara as a youthful ascetic made him wroth. The two engaged in a dispute, the arbitrator being Maṇḍana's wife, a reputed incarnation of Saraswatī. The day went against Maṇḍana, who foreswore both his principles and profession, became himself an ascetic and later gained great credit, as Sureśwara, for his exposition of Adwaita. Unfortunately for this story, there is known to exist at least one Adwaita work ascribed by name to Maṇḍana; it is called the *Brahmasiddhi* and has been commented on by later Adwaitīs (notably Vāchaspati and Chitsukha); the views expressed therein run counter to those of Sureśwara in some essentials; and no commentator has made it part of his work to reconcile these conflicts with the alleged identity of the two authors. The identification, therefore, seems to be nothing more than a myth, a myth which, while exalting Śankara, unfortunately relegates Maṇḍana's Adwaita to a much undeserved oblivion.

One may, however, concede this much of value to the story. No Adwaitī ignores empirical reality, though about its evaluation there are differences among Adwaitīs. The most practical of these would naturally tend to preserve empirical appearances as far as possible, while at the same time refusing to concede them absolute reality. For such a one, plurality, whether of sentient souls or non-sentient objects, would not be a chimera; it would be empirically real, though ultimately the Absolute is but one. There would be no necessity of denying the existence of a multiplicity of Jīvas. Such precisely is the attitude of Maṇḍana Miśra. His is not the philosophy of the Dṛṣṭi-sṛṣṭi-vādī, which would treat everything empirical without exception as illusory and dissolve all difficulties in the current of the dream-analogy. Difference between you and me, between teacher and pupil, between God and the soul, between the sentient and the non-sentient, is real enough, but it is not ultimate.

The plurality of Jīvas is a *fact.* Their finitude and multiplicity are,

however, not *real,* being the products of *Avidyā.* Since there is a diversity of such presentations, one for each individual, there must be a multiplicity of Avidyās. Since *Avidyā* is a defect, its locus cannot be the perfect. Its *āśraya,* therefore, is not *Brahma,* but the imperfect *Jīva.* How can it be that the *Jīva* is the locus of *Avidyā,* when *Jīvātmā* is itself a product of *Avidyā*? That is just the mystery. If *Avidyā* squared with the dictates of reason, it would cease to be *Avidyā.* Its irrationality is of its very constitution. The difficulties you raise are characteristic of its very nature. And, in practice, your question has no point, since the *Jīva* is beginningless, so that it is impossible to ask, Which came first ? For the nescience thus located, one in each *Jīva,* the content is *Brahma.* Each one of us is perfect, else we could not be aware of our imperfection; yet each one is ignorant of that perfection and seeks it. Our ignorances have different loci, but they have the same content, viz., perfection. That is why *Avidyā* is said to have the *Jīva* for its locus and *Brahma* for its content. This, of course, is quite consistent with diversity in the realization of imperfection and in the modes adopted to remove it. Hence it is that even among those who need and seek God, there is wide divergence in the modes of realization.

Nescience being the primal defect, the removal thereof is the end and aim of man. Its removal is release; this is not something over and above knowledge, but is knowledge, that is to say, the Self itself. Release, then, is not a negative condition; it is the attainment of one's own fundamental nature as intelligence and bliss. Bliss is not the mere absence of misery. We never strive for a mere negation. If the hungry man seeks only to extinguish his appetite, why does he choose between foods when he can exercise a choice ? There may be grades of positive satisfaction, but of the purely negative there can be no grades. Nor is it true that the extinction of desire is the human goal. The dyspeptic, far from rejoicing in his condition, seeks to re-stimulate his appetite !

Of release thus conceived, knowledge is the means, since that alone can destroy ignorance. The performance of works, whether obligatory or optional (*nitya* or *kāmya*) can lead only to the perpetuation of the migratory cycle. The wanderer may find pleasanter paths and shadier groves, but he will still be errant. It is not, however, that works are of no value at all in securing release. Action without desire is a great purifier; it secures concentration of the mind, which is an indispensable auxiliary; for it is the mind which perpends the truths of the Upaniṣads and by long uninterrupted contemplation of them (*prasankhyāna*) leads to realization. *Karma,* then, is a remote auxiliary (*ārād-upakāraka*). He who has not performed *karma* cannot have even the desire to know, much less the knowledge of *Brahma.*

When the concentrated mind has meditated with faith for a long time and without interruption, the truth so contemplated is intuitively realized, even as the lost beloved one is intuited by the bereaved lover. The latter, of course, is a delusion; because the object

intuited is a finite object among other finite objects, capable of existing or not existing, bound by the limitations of space and time. *Brahma*, however, is all that is, above space and time; how can the intuition thereof be a delusion? For bondage which is immediate (*aparokṣa*), the remedy must also be immediate; it can only be intuition through a sense-organ (in this case, the *manas*), not mere verbal testimony, which, in its own nature, can give rise only to mediate cognition (*parokṣa-jñāna*). The senses may err in the case of the finite, but not in the intuition of the Infinite.

With the onset of intuition, the seeker is released. All his Karmas, including the *Prārabdha*, which is responsible for the present body, fall off. There is release not merely *in* but also *from* embodiment. There is no doubt talk of Jīvanmuktas; these, however, are but adepts (Sādhakas) on the path to perfection, not perfect ones (Siddhas) themselves. They are spoken of as released, because of the imminence of release.

Such in bare outline is the non-dualist philosophy of Maṇḍana. It will be evident that he seeks throughout to pay heed to the demands of common sense, while maintaining the unity demanded by his philosophy. Hence the insistence on the plurality of the Jīvas, the utility of *Karma*, the denial of *Jivanmukti*. And yet, in a way, Maṇḍana was a more radical monist than Śankara or Vāchaspati, as evidenced by the support of the doctrine of *Sphoṭa* in his *Sphoṭasiddhi*. Śankara and his followers seem to have fought shy of any unity short of that of the Absolute. Maṇḍana in his recognition of the *Sphoṭa*, as the unit of meaning revealed gradually and progressively in the uttered sounds and words, is more true to *Adwaita* metaphysics as well as to rational psychology.

Maṇḍana's style is pithy. He rarely wastes words and is an effective controversialist. He was perhaps the first of the dialecticians to take up empirical categories and analyse them rigorously. His criticism of Difference, as set forth in the second chapter of the *Brahma-siddhi*, has formed the groundwork of all subsequent discussion of the topic. We cannot do better than close with a brief example of his handling of this subject.

Difference, the opponent contends, is of the nature of things, because of divergence in their practical efficiency (*arthakriyā*); fire burns, while water cools. No, says Maṇḍana:—

अर्थक्रियाकृते भेदे रूपभेदो न लभ्यते।
दाहपाकविभागेन कृशानुर्न हि भेदवान् ॥

"Difference (as the nature of things) is not established, if difference be (something) effected by practical efficiency; for fire is not different because of the distinction (in its functions) of burning and baking." To burn is not to bake; yet, in spite of the difference in *arthakriyā*, we say that the fire which causes both is the same. This is one interpretation of the verse.

A second interpretation supplies the answer to those who contend that among the practical effects in the world there is seen not merely bare difference, but opposition, such as is inconsistent

with non-dualism. To this, too, we say, is not burning inconsistent with and opposed to baking ? And yet do not the two functions co-exist in fire ? What is opposition but reciprocal exclusion (*anyonyābhāva*) ? And, if there were no reciprocal exclusion as between burning and baking, we could not even think of them as more than one property.

A further objection may be made that, if distinction of effects were not based on difference, anything could produce anything else. To this, too, the above verse gives the reply; for the same fire accounts for diverse effects. It is true that we get curds only from milk and oil only from sesamum. But this fact is not inconsistent with a capacity in milk to give oil. Fire can burn and bake, but it bakes only certain things and burns only certain other things. In the same way, even what has causal potency may not effectuate it except in certain cases; there is no contradiction in the co-existence of capacity and incapacity; hence an argument for difference based on distinction of effects is unsound. Thus a single line of verse is made to do duty in answering a variety of profound objections—a supreme example in a minor scale, of the distinctionless *Brahma* functioning as the substrate of all difference.

Gita and the Yoga-Sutras.

(*A Comparative Study*)

By Jayadayal Goyandka.

THE *Yoga-Sūtras* occupy a very high place in the philosophical literature of India. The author of the book was the great sage Patañjali. The *Yoga-Sūtras* contain ideas at once profound, worth assimilating, appealing to the heart and useful in life. The book is indispensable for those who aspire for lasting happiness. It is not known whether the *Yoga-Sūtras* were composed after the *Bhagavadgītā* or before it. Yet there is no doubt about the fact that portions of the two books present striking similarities. In some cases the same words are used with a slight modification, while in others there is remarkable affinity in spirit. The following aphorisms of the *Yoga-Sūtras* may be quoted in this connection:—

1. अभ्यासवैराग्याभ्यां तन्निरोधः ।

(I. 12)

"It (the mind) can be controlled by constant practice and dispassion."

2. स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः।

(I. 14)

"It (the practice) becomes firmly rooted only when it is repeated for a long time with strict regularity and earnestness."

3. तस्य वाचकः प्रणवः । तज्जपस्तदर्थभावनम् ।

(I. 27-28)

"He (God) is denoted by the syllable OM. The muttering of this word and pondering over its meaning (constitute

what is known as ईश्वरप्रणिधान or contemplation of God."

4. परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ।

(II. 15)

"To a wise man there is nothing but pain in this world inasmuch as all worldly enjoyments are painful in consequence, nay, their very presence is painful as also their memory, and because there are conflicting tendencies in the mind."

Compare with the above aphorisms the following verses of *Śrīmad Bhagavadgītā*:—

1. अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

(VI. 35)

"The mind is brought under control by *constant practice* and *dispassion*.

2. अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

(VIII. 14)

"He who constantly thinketh upon Me, not thinking ever of any other....."

3. ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

(VIII. 13)

"Reciting OM, the one-syllabled *Eternal*, and thinking upon Me,....."

4. ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

(V. 22)

"The enjoyments that are born of contact (of senses with their objects), they are verily causes of pain; for they have beginning and end, O son of Kuntī; not in them rejoice the wise."

Besides the above there are some more aphorisms in the *Yoga-Sūtras* which convey the same sense as is contained in some verses of *Śrīmad Bhagavadgītā*. For instance, there is an aphorism in the *Yoga-Sūtras* which runs as follows:—

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ।

(II. 19)

"The class known as *Viśeṣa* (consisting of sixteen evolutes, viz., the five great elements, the five organs of perception, the five organs of action and the mind), the group designated as *Aviśeṣa* (consisting of *Ahankāra* or the ego and the five subtle elements or Tanmātras, *Linga* or the Cosmic Intellect (समष्टिबुद्धि) and *Alinga* or Unmanifested Nature (अव्याकृत प्रकृति)—these are the different stages (अवस्था) of *Prakṛti*."

The following verse of *Śrīmad Bhagavadgītā* states the same thing more explicitly:—

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥

(XIII. 5)

"The five great elements, individuality or ego, Intellect and also the unmanifested, the ten senses and the one (mind) and the five objects of senses (these, combined with a few others, constitute what is known as the Field and its modifications)."

The similarities pointed out above have led some scholars to conclude that *Śrīmad Bhagavadgītā* was composed after the *Yoga-Sūtras* and that the former has borrowed many of its conceptions from the latter. Nay, some have

gone to the length of believing that *Śrīmad Bhagavadgītā* is only an adaptation of the *Yoga-Sūtras* or at best a work propounding the same views as those of the *Yoga-Sūtras*. To my mind this view is not correct. Whether *Śrīmad Bhagavadgītā* was composed later than the *Yoga-Sūtras* or before it, I am not in a position to say. Of course, this much can be safely asserted that the outlook of *Śrīmad Bhagavadgītā* is far wider and its doctrines much more comprehensive and universal than those of the *Yoga-Sūtras*.

The term *Yoga* in the *Yoga-Sūtras* is restricted to one sense only, while in the *Bhagavadgītā* it has a very wide significance and covers various shades of meaning. To indicate the wide range of its meaning it will suffice to point out that while, on the one hand, it signifies the end of all spiritual disciplines, viz., God-Realization, it stands, on the other hand, for the various disciplines such as *Niṣkāma Karma* (Disinterested Action), *Bhakti* (Devotion), *Dhyāna* (Meditation), *Jñāna* (Knowledge), etc.

The *Yoga-Sūtras* describe the nature of Iśwara (God) in the following aphorisms:—

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः।
तत्र निरतिशयं सर्वज्ञबीजम्।
पूर्वेषामपि गुरुः कालेनानवच्छेदात्।

(I. 24—26)

"God is a Supreme Spirit altogether unconnected with the five afflictions or Kleśas, viz., *Avidyā* (Nescience), *Ahantā* (egoism), *Rāga* (Attachment), *Dweṣa* (Aversion) and *Abhiniveśa* (dread of death), Karmas (actions) and their fruits in the shape of pleasure and pain, and the seed of action (वासना)."

"He has a seed of the highest form of omniscience."

"He is greater than the ancient ones (creators of the world such as *Brahmā*), being unbounded by time."

Now let us see what the *Gītā* says about God and compare it with the conception of God as contained in the *Yoga-Sūtras*. The *Gītā* says:—

कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात्॥

(VIII. 9)

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥

(XIII. 14)

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च॥

(XIV. 27)

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः॥

(XV. 18)

According to the above verses, God is omniscient, beginningless, the Ruler of all, minuter than the minute, the supporter of all, of form unimaginable, ever conscious, all-effulgence, beyond the darkness of nescience, absolute existence, pure intelligence and eternal bliss, the perceiver of all sense-objects, though Himself devoid of senses, free from attachment, the supporter of everything and the enjoyer of qualities

(Guṇas or the modes of *Prakṛti*) though Himself beyond qualities, the support of the indestructible Reality, of immortality, of the Eternal Law and of integral and immutable bliss, and the Supreme Being altogether beyond the destructible matter and superior to the spirit enmeshed in *Māyā*.

Īśwara, according to the *Yoga-Sūtras* is unaffected by the three Guṇas; while, according to the *Bhagavadgītā*, He is altogether *beyond* these Guṇas. Whereas the Īśwara of the *Yoga-Sūtras* has been recognized as the Supreme Spirit because of His being a Superior Being (पुरुषविशेष) free from the five Kleśas, good and evil actions, pleasure and pain and the seed of actions, the Īśwara of the *Gītā* has been called the Highest Being (पुरुषोत्तम) because of His being altogether beyond the three Guṇas, omnipresent and superior to the *Jiva* enmeshed in *Māyā* or Illusion. The Īśwara of the *Yoga-Sūtras* is greater than the ancientmost progenitors of the world, being unbounded by time; but the Īśwara of the *Gītā* is the ultimate support even of the indestructible Reality and the Eternal Law, and of unending bliss. Though beyond the three Guṇas, He enjoys them through His unthinkable power and supports all.

Even so the conception of Surrender to God (ईश्वरशरणागति) as contained in the *Gītā* is very lofty.

Meditation on God (ईश्वरप्रणिधान) as recommended in the *Yoga-Sūtras* is only one of the several means prescribed for acquiring mind-control (चित्तवृत्तिनिरोध), such as constant practice (अभ्यास), dispassion (वैराग्य), etc. That is why the *Yoga-Sūtras* make it optional by adding the particle 'वा' (or) to it in 'ईश्वरप्रणिधानाद्वा' (*or* by meditation on God). But, according to the *Gītā*, surrender to God is the crown of all Sādhanas or disciplines (*vide* IX. 32; XVIII. 62, 66).

The reward of meditation, according to the *Gītā*, is also superior to that held out by the *Yoga-Sūtras*. According to the *Yoga-Sūtras*, the utility of meditation lies in setting at rest the operation of the five Kleśas 'ध्यानहेयास्तद्वृत्तयः' (II. 11.) The *Gītā*, however, says:—

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

(XIII. 24)

"Some by meditation behold the Self in the self (*i. e.*, the heart) with the self (*i. e.*, the sharp and refined intellect)." While, according to the *Yoga-Sūtras*, meditaion only sets at rest the operation of the five Kleśas, according to the *Gītā*, it can even lead to God-Realization.

Such is the difference between the *Yoga-Sūtras* and the *Gītā*. The greatest difference lies in the fact that the *Gītā* embodies the divine utterances of the Lord Himself, who has been characterized as absolute existence, pure intelligence and unending bliss; whereas the *Yoga-Sūtras* are the production of an enlightened sage and seer only. Although an enlightened soul has no existence apart from God, the latter is peerless in every way.

The above exposition will show that the *Gītā* is superior to the *Yoga-Sūtras* in every way and that the teachings of the *Gītā* are also more sublime, profound, universal, intelligible and ideal.

This should not be taken to mean that I regard the *Yoga-Sūtras* as an ordinary book or that I find some flaw in them. To me the *Yoga-Sūtras* are a very useful and commendable treatise. What I have written above is only by way of comparison.

Your Swaraj.

By Hanumanprasad Poddar.

Swaraj (Self-government), nationalism and communalism have become household words with us to-day. There is no newspaper in whose columns these words do not find an honoured place and, in fact, these words have acquired special importance for us. It is only because we have no love for our country or our nation that Swaraj has yet remained a dream for us. It is, therefore, the prime duty of every individual to devote his body, mind and resources to the service of his country and nation with a view to attaining Swaraj, which is our birthright. Those of us who are engaged in the service of their country and nation deserve all praise and the gratitude of their countrymen; but let us try to understand what is the real significance of patriotism, nationalism and so on, and what is our real connection with our country and nation. One who has to reside in a foreign country under compulsion or with a particular object does not regard it as his own country, even though living there. Even such of our students as are at present receiving education in the various parts of Europe and America or those of our countrymen who are forced to reside in foreign lands under ban of Government regard India as their motherland. Although quite comfortable where they are, they love India more than their adopted land. Their heart goes out to India in her trials and tribulations; they wish well of their motherland, nay, try their level best to help her, and take delight in meeting an Indian. The reason is not far to seek. They have not forgotten their motherland. There are others, however, who have given themselves up to the comforts and luxuries of foreign countries and forgotten the land of their forefathers. They have begun to look upon their adopted land as their own country. They have forsaken their own religion and culture and embraced an alien faith and culture, to the utter disappointment of their countrymen, who wish that these erring brethren of theirs, who have been dazzled by the glamour of western civilization, may somehow or other recognize their true selves and, realizing the greatness of their own land and nation, may regain their national consciousness. If they revert to their original home, they will and should find the door always open to receive them. That is why true lovers of their country and community are keen on admitting such of their brethren as have renounced their faith through ignorance back into the fold of their religion.

But, if the inhabitants of two different villages comprised in the same district or the residents of two different localities of the same village regard themselves as separate units and look upon their own village or locality as their home and those of others as foreign land, there will be a great confusion. The whole organization of a country or nation will be disintegrated and all members of the body politic will

be enfeebled. The result will be a slow but sure death for the nation. It is such parochial views that have brought about the downfall of India and made her a subject nation. Had we Indians, instead of regarding our own province, state, district or village as our motherland, looked upon their aggregate as our collective home, the history of our country would have been written otherwise and the map of India, too, would have assumed a different shape. If all the inhabitants of this vast continent cease to harp on their own tunes, weld themselves together into one harmonious whole and, giving up provincialism and communal discord, form themselves into a nation, it will not be long before India attains home rule. But the question now is: Is India alone our real motherland; is the Indian nation our true nation and is India's political freedom our real home rule ?

Let us see what answer we receive to this question from India, who taught spirituality to the whole world at the very beginning of creation, who eternally delivers to the world at large the message of immortality and lasting bliss, who has been the scene of the divine Līlās (life-activities) of the various incarnations of Divinity, who has had the rare privilege of giving birth to a number of illustrious Āchāryas and who has time and again expounded the Divine truths, and has ever guided the aspirants on the path of liberation.

For the materialistic world of today, who regards material advancement as the final goal of human existence, it is possible to look upon an insignificant part of the globe as one's motherland and to call an artificial group of human beings in which one's physical body has taken birth as one's own community and to recognize the right of that country or nation to have its will as home rule or self-government. For us, Indians, however,—who recognize the entire universe as a fragment of *Brahma* (the Infinite Reality) and *Brahma* as eternally present in the universe or the universe consisting of moving and motionless beings as a *vivarta* (illusory projection) of *Brahma*, to lose sight of our real nature, which is identical with *Brahma*, and look upon a particular tract of land projected by *Māyā* (Illusion) and possessing an illusory charm and appearing beautiful at first sight only as one's motherland surely robs *Brahma* of its all-pervasiveness. To look upon the world projected by *Māyā* as one's home and to remain attached to it is nothing short of regarding a foreign country as one's own land.

To forget our real nature, which consists of eternal and indivisible existence, pure consciousness and infinite bliss and to look upon the projection of *Māyā* as one's real being is nothing short of losing one's innate properties and acquiring alien characteristics. To lose sight of our real being, which consists of Truth, Knowledge and Infinity (सत्यं ज्ञानमनन्तं ब्रह्म) and abandon our original and innate property and to regard the illusory attributes of the world as one's own is nothing short of apostasy.

Just consider what you are. You are immortal; you are blissful by nature; you are eternal; you are all-pervading:

you are indivisible; you are perfect; you are beyond senility; you are omnipresent; you are beyond *Māyā*; the world owes its existence to you; the world derives its charm from you; it is your greatness which makes the world great; it is your effulgence which illumines the whole world; all the three worlds appear in you through your *Māyā*. O ! recall this greatness of yours; discover your real nature; realize it; then you will perceive that you and you alone pervade the whole world, that all countries and nations are conceived in you, and that all have their abode in your undivided kingdom. Your Swaraj is eternally established.

Do not belittle yourself by forgetting this real nature of yours; do not impose narrow limits on your limitless being; do not degrade yourself from your own nature (धर्म), which consists of truth, knowledge and bliss; never allow yourself to be shrouded by the veil of *Māyā*, which is something foreign to you. Your native land, your own community and your own government (home rule) lie in yourself. It is your being which is projected in all directions. All countries, all communities and all conceptions of government have their existence in you. Why, then, do you detach yourself from your vast cosmic being and allow yourself to be swayed by likes and dislikes by embracing narrow individual selfhood ?

You are immortality itself—truth, knowledge incarnate and infinite *Brahma* (the Universal Spirit), truth absolute, pure consciousness and infinite bliss. Behold yourself and be satisfied. You are all-truth, all-bliss and all-beauty (सत्यं शिवं सुन्दरम्).

To The Spirit of Night.

All-pervading Gloom !
Offspring of dying dusk !
Motionless Ocean of Illusion !
Frowning, fast, ferocious !
Why devourest thou this Droplet of the Universe ?

Seed of Light !
Mother-spring of Magical Dawn !
Divine Delineation !
Spacious, soft, sagacious ;
Why screenest thou the Hand behind Creation ?

—*Samananda.*

The Gayatri-Mantra.

By N. K. Srivastava, M. A., LL. B.

THE *Gāyatrī* hymn is an attempt,—and a very successful one, too,—to catch within the web of language the direct experience of ineffable Reality. It is regarded as the fountain-head of all the other hymns. It is an embryonic *mantra*, for in it the first and freshest inspirations have been caught. It is the nucleus of the Vedas; it is the keystone of the magnificent Vedic arch. There are nine concepts for God in it and they are supposed to be as covering as the nine figures in the theory of numeration. Originally they seem to have been percepts, each one denoting a whole situation beyond the power and compass of language to describe; for on psychological examination some of them appear to be rhapsodical and frantic cries of the soul, pure exclamations of wonder and amazement at the direct experience of the Sublime,—highly dynamic Reality. So ecstatic monosyllables are they.

The nine divine concepts are:—

1. OM (with the vowel sound sufficiently lengthened) meaning: at once All-pervading, Immanent and Omnipresent Protector of all.
2. BHŪH: Being-in-itself; Sole Reality; the ultimately only True; Existence absolute; the fountain-head of all energy and strength.
3. BHUVAH: Animation; the warmth of Life; the Elan (push) of Life; Cosmic consciousness; Knowledge absolute; the Prime Mover; the Destroyer of miseries.
4. SWAH: Bliss Absolute; the Bestower of happiness.
5. TAT: That which can only be experienced directly and can never be described: something too grand, too dazzling, too dynamic for the merely human intellect,—so feeble, so limited, so poor, so fumbling, so piteous, so phenomenal, so timid; something of which the soul alone,—stripped off of her limitations,—can have a glimpse. It signifies the eternal, endless, transcendental *Brahma* (the Absolute), the Infinite Supreme Being. This is a sound-symbol for the gesture that the soul in ecstasy made to herself to take in more fully the vision of the Beautiful for later rumination. Here it serves the same purpose as the demonstrative sign serves in modern Logic. It means quite a lot of things about God, some felt and known, others unknown and still others that must remain shrouded in mystery; it is one instance where the language of silence is more powerful than the language of speech.
6. SAVITUH: The First Cause; the Creator of the Universe; its Mover and Purifier; also the Sun

that moves our intellect to duties.

7. VARENYAM: The Adorable; Admirable and Lovable One; Whose effulgence deserves unbounded admiration and ought to be sung in the most melodious of songs and must be sung constantly and ever.

8. BHARGO: The destroyer of sins; Pure Refulgent Being; Glorious, Radiant, Sole Divinity; the Light of all lights.

9. DEVASYA: of the Deva, *i. e.*, the glorious, refulgent Lord who bestows upon us Life, heavenly bliss, unearthly happiness, divine Light, and victory.

It is through these concepts that the æsthetic contemplation is practised.

DHĪMAHI: in perfect self-surrender we meditate (on HIM).

YAH: Who (we pray)

PRACHODAYĀT: may draw towards His Refulgent Majesty; impel towards the ethically good; inspire with His thought.

NAH: our

DHIYAH: Intellects (Reason, Understanding), deflecting them from this phenomenal world and from the path of Evil.

TRANSLATION OF THE HYMN:

WE MEDITATE ON THE ALL-PERVADING, IMMANENT, AND OMNIPRESENT PROTECTOR OF ALL, THE BEING-IN-ITSELF, TRUTH ABSOLUTE, THE LIFE OF LIFE, THE LIGHT OF LIGHT, THE DESTROYER OF MISERIES, THE BLISS ABSOLUTE, WHO IS ETERNAL, ENDLESS, TRANSCENDENTAL BRAHMA, THE FIRST CAUSE, WHO IS SIMPLY ADMIRABLE, AND WHO IS THE DESTROYER OF SINS, THE REFULGENT LORD, GIVER OF LIFE, BLISS, LIGHT AND VICTORY. PRAY DEFLECT OUR INTELLECT FROM THE PATH OF EVIL AND FROM THE ENTANGLEMENTS OF THIS ILLUSORY, PHENOMENAL WORLD AND FROM ITS ALLURING TINSEL AND GLAMOUR AND WITH (MIGHT) IRRESISTIBLE HELP IT TO THINE OWN REFULGENT AND MAJESTIC PRESENCE AND THERE LET IT STATIONED BE.

THE PLACE OF THE HYMN

The Gāyatrī hymn is the greatest among the Vedic hymns. It has been preached to the Gods of the Hindu Trinity (Brahmā, Viṣṇu, Maheśa) and to other sages and seers by God Himself. Man has not been able to compose so beneficial and purifying a hymn as this. It contains the nine names of God, viz., OM, BHŪH, BHUVAH, SWAH, TAT, SAVITUH, VARENYAM, BHARGAH, and DEVA. Every name has a couplet or *śloka* to explain it. Even as a man crosses a river in a boat, so does the devotee, the chanter of this hymn, cross the mighty ocean of this world through the mere repetition of these nine names. God has been meditated upon through these nine names because they include all the innumerable and infinite names of God. This hymn occurs in all the four Vedas in the same form.

Prayers ought to be offered four times a day and through this hymn, thus: early in the morning, at noon, in the evening, and at mid-night. It may be noticed incidentally that, when people will get up in the middle of the night to say their prayers, there will not be any cases of theft and, when they will say it in the evening before going to bed, they will not have nightmares and bad dreams. It is stated in the Upaniṣads:—

सायमधीयानो दिवस्कृतं पापं नाशयति, प्रातरधीयानो रात्रिकृतं पापं नाशयति, सायं प्रातःप्रयुञ्जानोऽपापो भवति, निशीथे तुरीयां सन्ध्यां जप्त्वा वाक्सिद्धिर्भवति॥

"The repetition of *Gāyatrī* in the evening atones for the transgressions of the daytime; repeated early in the morning, it purges a man of his sins of the night; it brings on sinlessness to one who repeats it both morning and evening and secures perfection of speech (*i.e.*, whatever the seer says must turn out true and actualize) to one who chants it at midnight.

ITS SYMBOLISM

Its God or presiding Deity is Savitā or the Sun God Himself. Agni (Fire) is its mouth. Viśwāmitra is its Ṛṣi or seer. *Gāyatrī* is its metre. It is used in the sacred thread ceremony, in mystical breathing or *Prāṇāyāma* and for the purification of the soul. This hymn is the fundamental, primordial of all the hymns. Spiritual discipline, of necessity, consists of three parts: Contemplation, Meditation and Prayer. The *Gāyatrī-Mantra* alone contains all these three in the most splendid manner. Contemplation is practised through the nine concepts of the Deity. *Dhīmahi* constitutes the meditation; in it the soul exhorts the intellect to surrender herself fully unto Him and to occupy herself with His thoughts. While practising meditation, the mind should be concentrated upon the fact that the intensely golden light in the ball of the sun is the same as the golden light in the centre of "my" heart: they are both one and the same and I am identical with both. Curiously enough, modern science bears out this truth directly. It is now asserted that without the sun life on earth would be impossible and that the sun is the only source of vitamins whence every organism draws its supply directly or indirectly. *Dhiyo yo nah prachodayāt* is the prayer in which the purity of the intellect, of understanding, and intense devotion is supplicated for.

There are five pauses or cæsuræ in this *mantra*, which must be observed thus: the first after 'OM'; the second after 'BHŪR BHUVAH SWAH', the third after 'TAT SAVITUR VARENYAM'; the fourth after 'BHARGO DEVASYA DHĪMAHI'; and the fifth and last after 'DHIYO YO NAH PRACHODAYĀT'. At every pause one ought to stop for a while and think of the meaning of the *mantra*.

The scriptures say:—

सारभूतास्तु वेदानां गुह्योपनिषदो मताः।
तासां सारस्तु गायत्री तिस्रो व्याहृतयस्तथा॥

"The substance of the four Vedas are the Upaniṣads and the essence of the Upaniṣads is the *Gāyatrī-mantra*." He who has not imbibed the spirit of this *mantra* or hymn knows not an iota of the Vedas, even though he may boast to be the scholar of the Vedas.

'या सन्ध्या सैव गायत्री' is the view of the Śāstras, *i. e.*, verily *Gāyatrī* is *sandhyā*.

गायत्री प्रोच्यते तस्माद् गायन्तं त्रायते यतः ।

"It is called *Gāyatrī* because its music brings salvation and liberation to the singer." Again,

गायत्री वेदजननी गायत्री पापनाशिनी ।
गायत्र्यास्तु परं नास्ति दिवि चेह च पावनम् ॥

"This *mantra* is the mother, the source of the Vedas, their central inspiration, the burden of their song. There is no *mantra* either in this world or in the next, on the earth or in heaven, more purifying, more potent in destroying sins than this."

ITS TECHNIQUE

For spiritual purpose it may be repeated in any manner whatsoever and there is absolutely no restriction of time and place. It always brings purification. Manu has laid down that its mere repetition is ten times more fruitful than the performance of an ordinary sacrifice. Even here its silent repetition where only the lips move is hundred times more effectual than when it is loudly said. Again, its mental repetition is even thousand times more sanctifying. It fulfils desires and in the end brings salvation.

Those who want perfection in knowledge must repeat it while sitting on the skin of a black deer; those who want final liberation (*Mokṣa*) or wealth, on the skin of a cheetah; those who want to be cured of some disease, on the skin of an elephant; and those who want all-round perfection, on a piece of a variegated blanket. The pose in all cases may preferably be the *Siddha* or *Padma* Āsanas. It is the profound poetical quality of the *mantra* that matters; its severe simplicity, its spontaneity, its deep insight and spiritual fervour, and not the petty rewards that its selfish repetition might bring.

AUM

Thou Pure Being, Refulgent, Smiling, Sole Immanence! All-pervading Omnipresent Thou, HAIL THEE! Thou Admirable One, Thou Glorious Effulgence, Thou All-in-All Creator of the Universe, Radiant Thou, HAIL THEE! Thou Truth, Beauty and Bliss! Pray deflect our Intellect from the path of Evil and, with force irresistible, draw it towards Thine Own Majestic Eminence and, with Thy purpose divine, quicken it.

O! Intellect ours! Frail Creature! Be steeped in His Splendour. Be suffused with His Light,—of the Lustrous One,—the Light of all lights. O intellect, dull fool, cease questioning; be absorbed in that Beatific Vision, that Light, that Life, that Love, that Joy, that sole fountain of Love, LIGHT, LIFE, and JOY. Exult and go mad. Play high and keep naught; drink deep in His Measure and in it be lost for ever and for ever.....ETERNALLY.

Intellect, Piteous creature! Rise from the slough of Despondence! For once now rejoice, darling! Brace up, timorous one; for He smiles and nods. Reckon it. Duty is our word for His bidding. Do it and never flinch and never swerve. Do His pleasure and ennoble thyself and thus His endearment.....EARN.

Unto Bliss.

NEVER think highly of yourself, thereby allowing pride to take possession of you, nor should you entertain a bad opinion about others and hate them. How often in course of a life-time do we come across moments of exaltation and degradation? He alone is noble whose life turns out to be noble upto the last moment and he alone is depraved who does not mend his ways till the last moment.

* * * *

Always exercise strict vigilance on your life. Take every footstep deliberately and with great caution. There are so many pitfalls and gaping chasms all around you in this world that there is danger of your slipping into them at every step. A little inadvertence on your part may hurl you into unknown depths. Let every function of your mind and every activity of your senses be subordinate to your intellect, which, again should have one-pointed devotion to God. Mind you, you should not perform a single act which may turn you away from God and hurl you into the depths of vice.

* * * *

Never be indulgent towards a wicked thought or a sinful propensity. Never harbour in your mind any such thought or propensity, however trifling it may be. Having obtained a footing in our mind, these evil thoughts and inclinations assume dimensions in no time. Once they have assumed dimensions, they get out of control and, having established their supremacy on all our senses, do as they like.

* * * *

Arm yourself with the Divine power and do not let an evil intention, a wicked thought, or a sinful propensity cross your mind. If they use their might against you, fight against them and conquer them. Remember, you are very powerful. There is no one so powerful as the *Ātmā*. The body, the senses, the mind and the intellect, all are slaves of the *Ātmā*. You are *Ātmā*, an eternal fragment of God. The strength of the mind and the intellect as well as of desire, which abides in them, is insignificant before yours; nay, they derive their strength from yours. Certainly regard yourself as powerless before God, but never consider yourself unable to destroy your worldly sense. It is your own sense of weakness that has made you weak. Recognize your true nature and become fearless.

* * * *

You should neither feel nervous nor lose temper, nor should you give way to sorrow nor lose your presence of mind on hearing words of reproach. If you detach yourself from the ego, you will find that censure will have no effect on you. No one can revile the *Ātmā*, and you do not gain or lose anything by the praise or censure of name and form. No one in this world is praised or reviled at every time by all. Caring not for the praise or censure of the world, keep yourself always and constantly engaged

in carrying out the behests of God in a spirit of disinterested love.

* * * *

If you undertake a noble deed as a behest from God, and if a large majority of those whom the world calls learned do not approve of your conduct, never mind. Never give up the noble work you have undertaken; have faith in God and stick to your duty. Truth will ultimately win. The world will recognize it one day and, even if it does not, you will lose nothing thereby.

* * * *

Never relinquish your duty for the sake of popular applause or for obtaining leadership, honour or wealth. The world's applause will not confer any benefit on you. The consequence of relinquishing your duty will be disastrous. Hearing the praise of those who have abjured their faith, do not be unmindful of the consequences that you will have to reap hereafter.

* * * *

Make sacrifices by all means, but do not be proud of them. Erase from the tablet of your mind even the memory of an act of sacrifice. Practise charity no doubt, but without any sense of obliging others. Do not expect anything in return for it and forget all about the gift you have made. Serve others, but do not call yourself a servant. He alone truly serves who serves with diligence but does not call himself a servant.

* * * *

Do not be elated by success; do not think that you have succeeded by dint of your intelligence and ability. Thank God and ascribe the success to His power and pray to Him in a piteous way as follows:—

"Lord, let not the success You confer through Your will make me proud, and pray, so ordain that I may never forget the greatness of Thy power."

Never grieve over failure. Never regard it as a curse from God. Try to discover your own mistakes and find out if you have not through arrogance or pride insulted or belittled the Divine power and, if you have ever done so, which is very probable, you should thank God for having frustrated your efforts and pray to Him piteously as follows:—

"Lord, You have done well in having frustrated my efforts. Had I achieved success, it would have only served to swell my pride and I would have insulted your power all the more. Now be pleased to confer wisdom on me, that I may never commit such a blunder again."

* * * *

Extend your love to all; have compassion on poor and afflicted creatures; be friendly to all and deal quietly with all. Treat all with due respect. Do not insult anyone; there is nothing so unpalatable to man as disrespect. Seeking not honour yourself, bestow it on others.

* * * *

Never allow your mind to be swayed by a revengeful spirit. Never injure any one, nor wish harm to others, nor should you rejoice to see others in trouble, even though others may injure you, curse you or revile you or use physical force against you. Forgive

them from the core of your heart. Beholding your own self in all, forgive all—just as you do not feel inclined to punish your own fault, and condone it. Vindictiveness is very bad. One who entertains a vindictive spirit in his mind never enjoys peace or happiness nor does he evoke love in this life, but is incarnated as an evil spirit after death. He ruins himself and harms others also by sending out evil thought-waves in the atmosphere.

* * * *

Always cherish pure thoughts in your mind; wish well of all; tender wholesome advice to all; never give a wrong lead to others with your speech or action, nor should you cherish an evil thought in your mind and spread it in the atmosphere. He who is instrumental in communicating evil thoughts to others commits a great sin. He can never be benefited thereby.

* * * *

Remember: that which is ultimately conducive to one's own good and to that of others is virtue, while that which is eventually prejudicial to one's own as well as others' interests is sin.

'Siva'

Messages from the Other World.

By N. K. Chatterjee, M. A.

BELOW are given some interesting stories on the topic of the other world, reproduced on the testimony of some reliable men of culture and erudition. Let those who are inclined to believe, believe them and let those who do not, reject them. But the facts stated are all the same true.

1. Mr. G.C. Dutta lives at Shambazar. He had a worthy friend in Mr. P. C. Sen, who was an anglicized gentleman of culture and erudition. The latter had a good practice in the Calcutta High Court, where he was a legal practitioner. Mr. Sen had a big joint family. Messrs. Dutta and Sen were class friends. There was a great intimacy between them. As ill-luck would have it, Mr. Sen was snatched away by the cruel hand of death due to a sudden attack of pox. A few months before his death there was a rupture in his family. His nephews turned hostile to him. So he had to live separately. In this state of mental agony he passed away. One night, Mr. Dutta was enjoying a sound sleep. All of a sudden the spirit of the deceased rose before him. He found him reduced almost to a skeleton. In a shrill voice the spirit of the deceased addressed him in English thus, "Well, Mr. Dutta, I am passing my days most miserably. You please go to Gaya and offer 'Pinḍa' for my sake." Mr. Dutta asked him why he had not approached his nephews, who were religiously entitled to do so. At this the spirit flared up and was about to leave the place. It seemed the very mention of his nephews' name was repugnant to him. The spirit exclaimed, "You know what rude treatment I received at their hands. How dare you advise me, then, to go to them again? You loved me from my childhood, that

is why I have approached you and not them." Mr. Dutta was unemployed at that time. He merely replied, "You know my position full well. How can I comply with your request? I have no money to bear the expense." To this the spirit replied, "Mr. Dutta, do not dupe me. Where there is a will, there is a way. There is one way out. If you are really in earnest, do me this favour: enquire of your next-door neighbour, who will leave for Gaya to-morrow to offer "Piṇḍa" to his deceased father. He may be entrusted with the work. Next day Mr. Dutta related the whole story to his mother, who asked him to enquire if the man was actually going to Gaya for the purpose. An enquiry was made and it was found that he would actually go. Some money was given to the man and he offered "Piṇḍa" to the deceased.

2. At Bowbazar there lived a High Court Advocate of the name of S. N. Motilal. He had a lucrative practice. He had a grandson who is still living, who was a great favourite to him. The boy had a peculiar aversion for the cat from his very infancy. In fact, he feared it so much that he used to get startled at its approach. Mr. Motilal died of apoplexy. A year after his death, one night, it so happened that the boy was sleeping with a cat by his side without his knowledge. The spirit of the deceased scented some danger. It appeared in his vision and said "Khoka, get up; a cat is beside you." The boy at once got up and fled out of the room panic-stricken. To his utter astonishment he found, when his fear was off, that a cat was actually lying there.

3. On another occasion the deceased's son was entangled in a big suit. The boy was at a loss as to what to do and whom to approach for advice. The spirit appeared before him one night and asked him to go to Mr. Chakravarti, with whom the deceased was intimately related, and draw his attention to a particular section of law which would help him out of the trouble. The next morning, he went to the gentleman as directed by the spirit and followed his instructions to the letter. This helped him to win the case.

N. B. The first story was related to the writer by Mr. Dutta himself, and the other two by the wife of the late Mr. Motilal, who is no more in the land of living.

Let me now interpret the above phenomena in the light of the Hindu scriptures. After the death of a person the spirit generally hovers for some time in the ether. If the deceased loved anybody in his lifetime, his spirit also does the same in its terrestrial abode. As soon as the "Piṇḍa" is offered, it ceases to live in ether and takes new birth according to *Karma*. The nature of a man does not foresake him even when he is dead. For instance, the spirit of a miser will crave for money even in its terrestrial abode. It is only the good and the pious that can cut asunder the bondage of "Māyā" and as such are above all such influences.

Illumination.

By Tandra Devi.

AS the moon rises over the tops of mountains, its rays light up those trees which are in line with them. Indeed, by the illumined fringe of those topmost trees we first know of the coming light of the bright moon herself. So with mankind. Those men and women who are in the line of a rising light, first tell the watchers in the valley of the brightness which will come. Again, it would be thought, gazing upon that fringe of silhouetted trees upon the dark mountain-top, that they stood out from all their brothers of the wooded mountain side, in height, in form and in grandeur. Not so ! Their semblance of special loveliness is borrowed from the shining orb which will soon show its silver rim, and, after a few minutes, spread a mauve, green and golden haze, pearl-bedecked, over the sky above the mountain-top. The heralding fringe of trees has shortened, but, to the watchful eye, the tops of the woodlands below slowly emerge, until the whole side of the mountain, erstwhile black and as dead, reflects in myriad tracery of trees the glory of the moonlight.

So humanity also, seemingly black and dead at the commencement of a great decade, at first appears as but a line of heralds of its rising orb; but, when the light is come, the heralds are seen as having been but the first to receive the rays. Soon myriads are bathed in them, and a night of existence is turned into a glorious light.

By this lesson of nature we are taught a great truth—that God is ever at work in the soul of man, and rises upon it, as the sun or the moon upon a dark mountain side. Therefore we should not only anxiously look down the mountain side into the dark valleys of life. We should not only listen to the confused voices that come up from those valleys. Believing in the light to come, we should allow ourselves to become irradiated with it, knowing that it will lighten the souls of all men in due time, and that we can best hasten that by ourselves becoming illumined.

This is not a quietist doctrine. The movements of the soul have no affinities with stagnation, fatalism. The man who truly reflects is truly dynamic. Perfect action or inaction is alike possible to him. Both, in perfect degree, are the manifestations only of mighty souls. The non-illumined soul is incapable of either. The man who truly reflects and is illumined is, therefore, the only really practical man.

Illumination is the key of power. The illumined man may not always realize that the rays of his soul reflect outwards and penetrate the darkness of humanity's mountain side, in ways and places unknown to him, unthought of by him. At a time when he may consider himself as being without light, or as vanquished by overwhelming forces, the light of his reflection may be shining brightly in his fellowmen. Therefore he should not feel cast down in loneliness,

or elated by the applause of crowds; for not merely what he says, but what he is, touches the lives of his fellows; and that true inward being is lit by the soul, apart from the glamour of men.

To be capable of illumination is to know with certainty that the soul works not by its own light, but that a greater light arises in the souls of men, in its own time and way. Most of its way is through darkness.

There is this difference between the wood upon the black mountain side, and mankind: trees *must* reflect the rising moon, the splendour of the dawn; but there is no compulsion upon man, except that, in the long run, all souls love light.

The lot of the reformer is to reflect, to work, to wait, to be ready apparently to fail and to die, knowing only that light passes on.

But light will not pass on from him if he reflects the false glamour of the crowd. It is true that against that glamour, his light may seem as darkness. But those who are glamoured have no penetration of vision. The thinker, the reformer who reflects the light arising over the mountain-top, sees by that light, clearly. He is unmoved by the glimmerings of lamps in the valley.

Argument is with lesser minds. The great do not argue; they pronounce. They do not search; they see. Others see, not merely by means of the words of the great, but through their vision. Vision spreads, like light—silently, mysteriously. No mighty reform ever comes by means of talkers. It comes by the swift and subtle impregnation of light, the revelation which changes hearts, the illumination which lightens the fog of opinion and habit.

May that illumination shine down upon India to-day, pure, calm, and strong as the glorious light of the Full Moon illuminating her mountain ranges at midsummer time!

Have an unruffled temper and do not get agitated even if any one lays some imputation at your door.

—*Lord Buddha.*

He alone is a worthy son who worships God with a devout heart and is thereby liberated from the coil of mortality and is no longer subject to old age and decay.

—*Malukdas.*

Saint Govind Sahaiji.

IN the Khair Tehsil of the Aligarh district there lived a gentleman, Govind Sahai by name. He was a Kayasth, Bhatnagar, by caste. He was blind and practised as a Vakil in the Munsiff's Court of the said Tehsil. He was held in great reverence and was popularly known by the name of Govind Sahai Nabina (blind).

The clientele of Govind Sahaiji was so vast and extensive that he had to keep in his employ four agents or clerks. Two of these agents became vakils of repute after the death of their chief.

Govind Sahaiji was very fond of Bhajans (sacred songs). He composed a number of such Bhajans and the same are compiled in a book entitled *Vivekaprakāśa.*

Govind Sahaiji was very keen on serving Sadhus. Therefore, he continually had at his place a number of Sadhus as his guests.

He was altogether averse to the enjoyments of life. He shunned them like poison. He was a true *Sannyāsī* in the sense in which the word is used in the *Bhagavadgītā*, a restrained man of action, a *Sannyāsī-Yogī.*

Out of what he got from his clients every day, he used to keep for himself and his guests a single rupee and distributed the whole of what was left equally among his four agents. If, perchance, a larger number of Sadhus turned up on a particular day, he would keep to himself just as much more as would be absolutely necessary for meeting the extra expenses.

Sometimes it happened that a large party of Sadhus called upon him at a time when he had not a single copper with him. On such occasions, too, he had no difficulty; for the Lord placed the necessary articles at his disposal, without much ado on his part.

That a reputed Vakil, earning heavy lots and bereft of both eyes and, therefore, ever in need of help should himself live on one rupee a day and allow his agents to enjoy the large income, is a rare example of renunciation. It is seldom, if ever, that one can find such self-abnegation in men of the world.

It is related that Hazrat Muhammad Sahib used to give away alms so generously during the days of Ramzan that on the Id day there was nothing to be found in his house. Govind Sahai's house was empty, free from all encumbrances, every day of his life. Govind Sahaiji once made up his mind to go to Brindaban in the month of Sravan, on the occasion of the celebrations connected with Śrī Kṛṣṇa's nativity. People enquired, "Lalaji, what for is it that you are going to Brindaban ?" The Lala replied, "I am going to seek an audience with the Lord." "But", rejoined the other, "Lalaji, it will not be possible for you to see the Lord." "What matters it ?" retorted the Lala. "If I cannot see the Lord, the Lord will see me."

Govind Sahaiji was once travelling by rail from Aligarh to Lucknow.

There were no urinals provided in the carriages in those days. People used to sit on the doorway and urinate outside. The Lala felt the call of nature and sat to do likewise, but the very next instant he was found to have dropped down from the running train. The word that he uttered as he fell down was "Nārāyaṇa".

The servant accompanying the Lala at once sprang from his seat and jumped out with the words, "Ah, Lalaji" on his lips. The train stopped. The servant was found to have been cut into pieces and died. Govind Sahaiji was, however, found altogether unhurt and quite hale and hearty. When asked how the servant had met his death, the Lala said, "Poor creature, he was so silly as to think of a thing so small and trifling as myself. Had he, too, thought of the Lord as I did, I am sure, he, too, should been saved."*

"Judge Not, That Ye Be Not Judged."

By E. J. Samuel.

DURING our life-time we have witnessed such rapid strides in the field of inventions and discoveries that we are led to wonder if there is anything else of importance left for the human brain to evolve. Yes, there is, and something which will do a great deal more good than all the existing inventions put together. That something which the world still lacks is a truthful mirror capable of portraying the faults which each one of us possesses, and of inspiring that feeling of repugnance which would spontaneously create an intense desire to effect immediately a ruthless destruction of all that is base in us. Such a mirror will make some of us who are inclined to pose as paragons of piety and virtue in the sincere belief that we are really superior to some of our fellow-men, feel disillusioned and even horrified when we discover that the fault smudges which the mirror reflects in our own cases are not, as we imagined, so very lightly shaded as compared to those of others whom we are prone to condemn. Such a mirror will be more effective in teaching us the true lessons of Charity in our relations with all our fellow-men. Unfortunately, most of us suffer from that virulent type of optical illusion that, although without the aid of such a mirror we can clearly discern the faults of others, we somehow seem to be totally blind to those of our own. To borrow an appropriate saying, whether the world is blue or rosy depends on the kind of spectacles we wear. It's our glasses, not the world, that need attention.

"Look thou with pity on a brother's fall,
But dwell not with stern anger on his fault;
The grace of God alone holds thee, holds all;
Were that withdrawn, thou, too, would' swerve and halt."
—Edmeston.

Translated by Balmukund Verma.

The Trees Understand Our Talks.

By Li Hong Chong.

IT was perhaps in the month of August, 1932 that the old man came to the Benares State from his travels in the Deccan (Hyderabad side). He has a small garden or rather an orchard connected with his residence, which commands a very pleasant view. One day, I saw him talking to a little mango graft. The plant was not more than one foot high, and appeared to be very sickly. The old man (Grandpa) used to water it with his own hands, it had become his habit. There are servants employed for this purpose, but he trusts none. This sickly mango-plant, I found by a few days' observation to become his favourite. He rose in the morning and, giving it water from his jug, addressed it in this way:— "Become a tree during these few months, and I will water you with milk. Fail to do so and I shall root you out in no time."

These sentences I heard him repeating several mornings. I was amazed at first, and then thought, being in dotage he was losing his senses. But there was no such thing.

One morning, when he was addressing the tiny plant, I asked him, "Does the tree understand you?"

He turned his face towards me in surprise and replied, "Yes, the trees do understand us."

I..."How strange, I never thought so."

He..."Why ? There is nothing strange with and in this."

I..."The trees are inanimate objects."

He..."Do you say so ? You will be a fool to believe in your assertion. The trees are not inanimate as you think. They are living beings as we are, of course, with some difference."

I..."If the trees are living creatures, then everything here must be imbued with life."

He..."It is even so; the animals, vegetables, minerals and others besides these, have the gift of life. No particle of matter could exist, if it had no life to sustain it."

I..."Does a dry wood live ?"

He..."Why not ? If there is life, it is in everything. How could a dry wood retain its form, if it were lifeless?"

I..."Very, very strange indeed. I thought only the animals have the capacity to live, they are the only animate objects."

He..."No, all are saturated with life. There is no inanimate article here."

I..."You think so ?"

He..."Yes, I believe so, and feel convinced of the fact."

I..."Can you prove it ?"

He..."I have proof in me, grounded in my soul. It is a different thing

whether I can give expression to it or not. There are many things in nature, which could not be described by the agency of human tongue or human language. 'Inanimate object' is only a relative term, if not a misnomer."

I..."How do you know this ?"

He..."I know this by intuition."

I..."What is this faculty ?"

He..."It is inherent and inborn in every living being. It is natural. The learned lose it while the unlearned retain it to the last."

I..."You speak like a child."

He..."Yes, I do so. Is not a child a man, and is not a man a grown up child. The possibilities of a child, though not apparent, are latent, while those of a grown-up man become patent. That is the only difference between these. You are still a child at this age of twenty or nineteen. Your potentialities are still lying dormant. Time will develop these when you grow."

I..."What is life ?"

He..."Wherein there is the possibility of growth and thinking, that is life. The life principle in ancient Sanskrit is called *Brahma* (*Bṛh*=to grow and *man*=to think).

I..."The prattling child talks to its dolls. Is there any sense in it ?"

He..."Yes, there is sense in it. If there is sense in anything, it is in everything. To a child the doll is not a lifeless object. To you it may be."

I..."Prove it."

He..."The proof is in the child and in none else. You have lost it; and, if I were to speak to you, you will not understand it, though you are vain enough to call yourself learned and boast of being a rational creature."

I..."It seems a superstition to me."

He..."And it is a vain superstition in you."

I..."Strangest of strange ! how could the plant comprehend you ! It is beyond my mind to realize it."

He..."Yes, it is so. Do not waste my time in useless talk. Let me enjoy the companionship of my plant. I am giving it a suggestion of growth. It is bent on accepting it. Leave me alone with my plant, come to me after a few months, and see the result with your own eyes. At present you will not realize what I am doing."

I left the Grandpa with disgust, with full belief of his having turned a dotard.

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Time is always fleeing and flitting. The grand old man after a few days went to his travels in the Punjab, and I repaired to my college for studies.

In summer (May, 1933) he came back. My studies were over. I appeared for my college examination. When it was over, I was given vacation for rest, and I came to pay a visit to him.

I had forgotten all about this talk to the plant; but, as chance would have it, I saw him again, one morning, speaking to it as he did before. I felt attracted towards him, and, wonder of wonders, I looked at the very plant; it had grown to the height of some ten feet during these months.

I asked him,....."Grandpa, the tiny plant has acquired considerable height; did you water it with milk as you had promised ?"

He replied, "No such thing, my child, as yet. The time of fulfilling has not come. I shall do it when it is full grown. Nevertheless, it did not fail to take my suggestion, and has profited by it. When it has sufficiently grown, I shall give it plenty of milk. Don't you find that it is making rapid progress in growing ?"

I..."Yes, it has done so. Other mango plants would have taken years to rise to this height, and it has taken only a few months. Is it because of your suggestions?"

He..."Yes, it is so."

I..."Grandpa, you are a wonderful being. You know more than you say."

He..."Child, thou art a wonderful entity. Thou sayest more than thou knowest. All men are so. And why men alone, all things in nature are so, and happy and blessed are those who live in nature."

I..."I thought for a moment that the plants, too, are possessed of intellect."

He..."Why; intellect is a pervading principle, and, if it is so, why do you ignore its existence even in a tiny particle of matter ? An atom or its millionth part (electron) is powerful enough to overthrow or upset the world. It is life. It has life and it imparts life. Life, as I told you once, is nothing but *Brahma*—'growth and intellect'.

I..."Yes, it requires study."

He..."It is not study that blesses a man with true knowledge. It is only by living that he becomes a knowing and a wise man. Live, and living will itself be transformed into Light. This Light is wisdom, and it makes a man loving; Life, Light, and Love play their part conjointly. They are trinities and triunities—three in one and one in three; there is no power on earth or in sky that can separate them from each other."

I..."I realize and follow your teachings, but still I am at a loss to comprehend that trees possess intellect."

He..."It is very simple; plants of chillies and sugar-cane grow side by side, in the same place. The chilly plant will attract pungent and bitter atoms towards it and, absorbing them, will become pungent and bitter. They are its food. The sugar-cane will attract sweet atoms towards it, and, absorbing them as its food, will become sweet. The atmosphere has all sorts of atoms,

playing and flying in it, and those creatures that acquire a particular taste and propensity attract these for assimilation, and reject those that are different. How could it be so, if there was no intellect or discriminating faculty in them. Various plants there are which possess a very keen sensibility and sensitiveness, and it is when you associate with them that they impart their knowledge to you, as every association does. You know the plant Touch-me-not (*Lajwanti*) and are you not aware of its keen sensibility ? It has a perceptive proclivity of its own. Such is the case with everything here."

I..."Grandpa, can a man live without food ?"

He..."Yes, and no; I have no time to speak to you. Go away, and leave me to my plant companions; a time will come when I will show you how a man can live without food."

The Great Being.

By R. Krishnaswami Aiyar.

I. NATURE OF BEING

THERE is not a single religion in the world which does not characterize God as the *Great Being*. But why call Him Great, and why call Him Being ? We are so accustomed to giving these attributes to God that we rarely stop to consider their significance. The familiar ring of these sounds, by their very familiarity, conveys no impression to us when we hear them. But they are not used at random without significance. We shall at first consider the word 'Being'.

Shortly speaking, a Being is that which *is*. It is the simplest truth to say that a characteristic which is of the essence of a thing can never be absent from it; for, if it could be absent and yet the thing survive its absence, it cannot possibly be of the essence of that thing. For example, if heat is of the essence of fire, there can be no fire without heat; if there could be such a fire, we cannot possibly call heat an *essential* characteristic of fire. It is again another simple truth that two characteristics which are directly opposed to each other and mutually antagonistic cannot possibly characterize the same thing at the same time. If cold is the opposite of heat and if heat is an essential characteristic of fire, it is impossible to say of fire that it is cold; for coldness cannot co-exist with its opposite—heat. Sentences, therefore like 'Fire chills', 'Light darkens', and so on are impossible of formation because of the incompatibility of the ideas denoted by the nominatives with those denoted by the predicates. This incompatibility is not partial or relative, but is absolute. Under no circumstances can chilling be predicated of fire. If God, then, is a *Being*, the word 'God' can never be the nominative in any sentence which has "is not" for its predicate; for "Being" and "is not" are

two mutually exclusive and antagonistic ideas which cannot possibly co-exist in apposition with each other.

II. TIME AND SPACE

As the incompatibility is absolute, it is impossible to frame a sentence beginning with "God is not" and make any sense out of it by adding any words to make it sensible. If "God is not" is an impossible conception, we cannot make it possible by saying "God is not *then*", "God is not *there*", "God is not *this*", and so on. The word Being itself denotes a *present* existence and this presentness is not limited to the immediate present before us, for God has always been a Being throughout the infinite past and will continue to be a Being throughout the infinite future. That is, inasmuch as "Being" is an essential characteristic of God, there could not possibly be any moment of time when he "was not" or "will not be". In other words, "God was" in the sense that He has now ceased to be and "God will be" in the sense that He has to come into existence hereafter are both incompatible with the definition of God as Being. But the very same expressions are quite correct if we understand them simply as meaning that God did exist in the past and tha God will continue to exist in the future. A "Being", then, to deserve its name, must exist in the eternally present; that is, it must have existed from time beginningless, it must exist now and it must continue to exist throughout time endless. Its existence is not limited by the divisions of time into past, present and future. Its existence continues throughout and transcends all these three divisions.

Similarly, "God is not *there*" is an equally impossible conception; for a "Being" can never function as the nominative of the predicate "is not". The existence of God, therefore, in any particular place or division of space cannot also be denied. That is, there is not a pinprick of space where you can postulate the non-existence of God, the Being. To the right, to the left, to the front, to the back, above and below, however far space may extend, He is even there. He is not limited by the divisions in space and His existence extends throughout and transcends all such divisions.

III. THE ALL

Thus far there is not much difficulty; for, barring some crude faiths which limit the existence of God to an effulgent throne in the highest heaven, almost all the religions are agreed in ascribing to God eternality and omnipresence, that is, transcendence over time and space. But they decline to extend the same logical considerations a step further and to accept the proposition that, equally with the expressions "God is not *then*" and "God is not *there*", the expression "God is not *this*" is an impossibility; for here also "God" has to be the nominative of "is not" and the addition of the word "this" cannot make any difference in that impossibility. They forget that, if we can say that God is not this thing or that thing, we are putting in apposition two diametrically opposed conceptions, namely, the nominative God, who is Being, and the predicate "is not", which is a denial of Being. The only logical corrollary of our defining God as Being has to be that God *is* this,

God *is* that, and so on. It will be unnecessary to consider the conceptions denoted by the word "that" etc., independently, if we include in the denotation of the word "this" everything which can possibly be experienced now or in the future, or could have been experienced in the past, that is, everything which could have been or can be called "this" by anybody at any time anywhere. Giving this wide and comprehensive meaning to the word "this", our corrollary will signify that God is everything and that we cannot say that God is not anything. To paraphrase this again, every object of conception is but God and is not distinct from Him; for, if it were so we would be able to say that God is not that object, an impossible and self-contradictory statement as already pointed out. If God is everything, does it mean that He is even ourselves, the perceivers and the experiencers of the universe, and that He is even the manifold unievrse which is perceived and experienced by us? The other systems are afraid of giving an affirmative answer but say that God is the Ruler who guides, rewards or punishes the souls functioning in the universe, and creates, sustains or dissolves the universe, and that it is not possible to equate God either with the soul or with the universe. The Adwaitī, however, does not in the least hesitate so to equate Him with the soul and the universe; for, if it were not possible so to equate, we would be virtually denying to God the attribute of Absolute Being by admitting the possibility of His functioning as the nominative of a sentence which has "is not" for its predicate. He proceeds to enunciate the somewhat daring propositions, which other systems of thought tremble at and recoil from, that God is the Soul and that God is the universe.

IV. ABSOLUTE GREATNESS

Now to the word "Great". God is acknowledged by all religions as great. As this adjective is not qualified by any other word, we shall have no justification to impose any kind of limitation on the greatness. Great in what? is a superfluous and limiting question which is not justified when the word 'Great' alone is used. The greatness, unqualified as it is, is absolute and not relative. God, being great, cannot be the nominative in any sentence beginning with "God is not great." He is great, therefore, in all conceivable aspects. Space, which holds in an infinitesimal part of its womb the sun and the stars and everything that lives or moves, is certainly great, but is great only in size. Time, which witnesses the birth and death of innumerable worlds and of all that inhabit them, is certainly equally great, but is great only in duration. God, the absolutely Great, must be free, therefore, from any limitations which time or space may impose, and must transcend them. What does it matter how rich a man is! He may seem great in the eyes of those who have to depend upon him or envy his riches; but he is decidedly not great in the eyes of a saint who is able to lead quite an independent life and cares not for any riches; the rich man, however great he may think himself to be in worldly circles, will poignantly realize his littleness in the presence of that saint who wants or expects nothing from him. Similarly,

God may seem great in the eyes of those who appeal to Him for help or for mercy; but the saint who has realized his own inherent nature as ever-existing, all-conscious and all-joyful has not the slightest need for help or mercy and has transcended all fear including the fear of God. More as a matter of courtesy and habit than as a true statement, he may say that God is greater than himself; but he will not and cannot, in his heart of hearts, grant absolute greatness to that God as long as he himself has an existence independent of God. Nor will he concede absolute greatness to God as long as he feels that the universe also has an existence independent of God. The existence of *another* thing, be it a soul or a speck of matter, limits the greatness of God to that extent; for we will have to admit that God, however great He may be, does not include and comprehend that soul or that speck of matter. To be able to postulate, therefore, absolute greatness to God, we shall have to deny the independent existence of soul and matter or rather merge them in the great God. The schools of thought other than the Adwaita fight very shy of this conclusion and try their best to avoid it. The Adwaitī alone with his usual boldness and unflinching regard for truth accepts the proposition that, if only to grant true greatness to God, the soul and the universe must be denied existence independent of God, that they exist only because of God, nay, that they exist only because they *are* God. Here is another outrageous statement which staggers others and shocks their pious hearts.

V. THE VALUE OF REVELATION

Thus, whether we consider the full significance of the word "Being", or whether we gauge the implications of the word "Great", the two words most commonly used with reference to God, we learn that He is beyond all limitations of time and space and that He has to be equated with the individual soul, the experiencer, and with the universe, the experienced, if only to justify the use of either of those terms to Him. A note of warning here may be necessary lest the unwary reader should conclude that the Adwaita system is based on such an *a priori* reasoning as above indicated. The careful reader will have noted that we have started with the hypothesis that there is God and that the religions are all correct in characterizing Him as the Great Being. If revelation is responsible for telling us that there is God and for telling us that God *is* and *is great*, it does not shirk the logical conclusions we have mentioned above. The Upaniṣads in unmistakeable terms proclaim emphatically that "This Soul is *rahma* (the Great)", "All this is verily *Brahma*", and so on. The Adwaitī takes his firm stand on these statements and calls in the aid of reasoning to demonstrate their faith. He does not rely upon his own unaided powers of abstract reasoning; for he knows and acknowledges that there is no limit to the intellectual capacity of man, that the "settled" conclusions of to-day may be disturbed and exploded to-morrow and that, therefore, there can be no finality in human conclusions. He bases his doctrines, therefore, on the firm rock of revelation, the eternal teachings of the

Vedas, the word of God Himself, who alone can know the truth and claim to teach it aright, confirmed as it is by the experience of those who with unwavering faith and perseverance trod the paths laid out by Him for our guidance and realized the truth as declared by Him. The Adwaitī does not by this minimize the value of reasoning as a guide to truth; he only does not over-estimate it and realizes its limitations. Without the light of revelation to point out the goal and the path to it, all attempts of intellectual reasoning are but mere gropings in the dark leading to nowhere.

The Metamorphosis.

By J. P. Mahtha.

SHE was a prostitute. She sold her virginal honour for a few clinking coins. Youths flocked to hear her dulcet voice bubble forth into a harmonious melody. She rolled in wealth and luxury. Yet she was dissatisfied. She felt the want of something which she would not describe. She sought to analyse this nameless aching, but to no purpose.

* * * *

He has dedicated his life to the service of Buddha. He preached the gospel of peace and contentment and was himself a living embodiment of it. His place was beside the poor and the helpless and the sole ambition of his life was to alleviate the misery of human beings and to impart the message of peace and contentment to this analysis-tormented and wavering humanity. His muscular body and handsome appearance were envied by many and admired by many. She was one of his admirers. There was a painful yearning in her soul. It longed for him. She resolved to tempt him with her immense riches and the wily tricks employed by women to captivate a man's heart.

One day, with this end in view, she decked herself in her costliest garment, put on her jewelled ornaments, and performed her toilet meticulously. She looked into the mirror. It reflected the youthful curve of her bosom, her oval face, the red coral lips, her snow-white complexion, and her large luminous eyes, in which slumbered the fire of youth. Could a man resist her charms ?

His cottage was situated on the bank of the Ganges, surrounded by a little garden in which flowers blossomed in profusion. The sun was setting behind the horizon. The vermilion hue was reflected on the water and by that light the cottage looked prettier. His face, lighted by the evening glow, looked ethereal. Seated on a block of stone, he was reading. He raised his head at the sound of footsteps.

"Who are you ?" he asked.

She bowed low and then replied in a rippling voice, "I am an inhabitant of this town. To lure men, to lead them to destruction and play with their hearts is my profession. Your comely appearance and finely moulded and well-

shaped body have charmed me. If you make me your mistress, all my riches will be yours. It will be a pleasure to me to serve you, to wait upon you and to see that your cherished dreams and hopes are fulfilled." He laughed a queer laugh and said, "It sounds very pretty. If I accept your proposal, I will have riches, luxury, and a fair partner like you. Shall I be a gainer? No, I will be a loser. I do not crave for earthly joys, but I seek the spiritual contentment and the peace which is denied to the seekers of worldly pleasure. A time will come, madam, when this beauty of yours will vanish, leaving you a lump of clay to be committed to the dust whence you sprung. This sly and delusive smile, this fair and well-proportioned body, and this indefinable something in you with which you have made many a conquest will wither. They will lose their distinctive charm and individual beauty; then you will realize the bitterness of your position, the opportunities you have thrown away, and the chances of betterment you have wasted. You have been charmed by my comely exterior. What am I? A mere conglomeration of blood and bones, highly inflammable and readily evanascent. Direct your love to God, fix your attention in Him and you are sure to benefit."

His face was suffused with emotion. "I am an ignorant creature. I do not know any of the truths you have propounded here. I do not doubt the sanity and truthfulness of your statement; for, I am sure, no unsound statement can be made by one whose life has been a constant crusade against undesirable passion and temptations. Will you set my mind at rest on one point? Is wealth to be detested? If it is to be detested, why do people toil for it?"—she asked.

"I will try to clear your doubt. Men are fools to work feverishly and breathlessly for riches. They make piles and amass a great deal of money and think that their lives have been fulfilled. But they are deluded. Can the amassed pile avail them in the life hereafter? We are all walking on the dusty road leading to death. We die and the wealth we have accumulated passes into the hands of another man. In the exultation one forgets that it has been committed to his care to further and secure, not his individual interests but the interests of humanity in general, and he squanders it unrestrainedly on low objects and unworthy projects. But for such people the world would have been a nobler place. Thus the wealth which one man accumulates helps to sow the seed of vice in a community. I admit that wealth has advantages, but it has disadvantages also which outbalance the advantages. Knowing that it is of no avail, it is sheer foolishness to toil for it;" he said.

"Lord, what a mess I have made of my life! It has been practically wasted. All through my life I have worshipped Mammon, courted self and have trampled upon my better instincts. Now you have drawn the screen and lifted the veil. I clearly perceive the omissions and faults I have committed in my ignorance. Will you help me to raise myself, to lead a virtuous life? At your feet I will wash all my sins and begin life afresh, with all its dazzling prospect of salvation. Take pity on me. Lay on my head your kind hand."..... Thus

praying she fell prostrate before him and her graceful figure began to shake under sobs. After a moment he laid his hand on her head and said in a very soothing tone, "Arise and henceforth cultivate all the virtues, practise morality; shake off the many frailties to which human beings are prone to, be true to yourself, and salvation will be yours." She raised her eyes, large and lustrous, calm as the sea after a rough storm, and looked at him.

Thenceforward she lived the life of an ascetic, denying all luxuries and practising severe penances for the purification of her soul, and helped her *Guru* in mitigating the sufferings of humanity.

Search after Truth.

By H. S. Pamnani, B. A.

EVERY person, whether young or old, rich or poor, male or female, should put the following four questions to himself—"Who am I?" "Whence have I come?" "Where shall I go?" "What have I to do?" The answer to these questions will solve the riddle of life.

Ordinarily what have the people been doing—one and all—from the poor ignorant peasant to the rich enlightened barrister? All are hankering after wealth. Much wants more. The money-mania is ruling the day. It is a misfortune that even in religious mutts and temples, where the mere touch of glittering gold should create a shrivelling in the body, wealth is coveted to such an extent that these old institutions have lost the veneration in which they were held for years.

Money is an unavoidable necessity, but it should have its limits. Maintaining oneself and one's children, living a decent, simple life and hoarding a little for difficult times is permissible; but the ever continuous exertion for wealth, and more of wealth, and the hoarding and re-hoarding beyond one's requirements is a disease. The sooner the nation gets rid of it, the sooner will it rise and lift its head above other nations.

Wealth is a means to an end and should be used as such. To-day money is looked upon as an end in itself. This angle of vision should be changed. That is spirituality. That is religion.

Mere worship in temples, mere repetition of a certain *mantra* day and night, sitting in a calm posture and meditative mood is not religion. Practise what you preach. Live the life. That is religion.

Wealth serves a purpose in life. Keep that much and leave the rest. Give away the rest, without the least hesitation, in the service of suffering humanity. Your calculations will not stand. What is in store for one in the future, one cannot say. Grace of God is what we need more than wealth.

Alexander the Great, when he died, left a dying wish. What was that wish? "After my demise keep my hands out of

the coffin, so that the young and the old, the rich and the poor, men and women, may see clearly that even such a great emperor passed away empty-handed, without taking a pie with himself."

Mahmud of Gazni made 17 invasions on India, looted several rich temples such as that of Somnath. He amassed jewels and pearls, diamonds and gems of great value. Being seriously ill, one day, he expressed a desire that his treasures and jewels be kept in a line and that he would go round and inspect them. He was taken on a palanquin. It took him full three days and three nights to go round. The very sight of his vast wealth and the thought of the tremendous exertion and sacrifice of lives he made in amassing that treasure and the certainty of leaving it all shortly behind him, without taking a pie with himself to the next world, broke his heart and he died.

The great saint-poet Sundardas says:—

"Collect ten, twenty, fifty; Oh you fool, you will hanker after thousands and lakhs. From millions and billions, the desire will go high up to becoming a king of the Earth. Even with that the mind will not be satisfied; it will desire for the monarchy of both Heaven and Hell. The demon of desire will never be satiated. Sundardas says, without contentment, your hunger for money can never be appeased."

Instances can be multiplied to any number. Your own experience must convince you that life has a purpose and that hoarding of money is not the purpose of life. Wealth serves a purpose, and attends to necessities of life, but it is not the aim of life.

A Peep into the Illustrations.

1. Chastising the Sea.

On being apprised of the presence of Śrī Sītā at Lankā, Śrī Rāmachandra set out with a huge army in order to recover Her from the clutches of the wicked monster (Rāvaṇa) who had abducted Her and kept Her in his custody. On the way the ocean presented a serious obstacle inasmuch as it was difficult to take the huge army across the same without any mechanical contrivance. Bibhīṣaṇa suggested an easy course. He advised Śrī Rāma to approach the sea with a request to recede and allow Him and His army to pass. Śrī Rāma, accordingly, requested the sea to give Him room to pass with His army. The sea, however, did not seem to listen to this request made by the Almighty Ruler of the Universe and kept silent. This apparently infuriated the Lord, who proceeded forthwith to chastise the sea for its insolent behaviour. No sooner did He apply the arrow to His mighty bow than the water of the sea began to boil and emit flames, thus making it impossible for the aquatic creatures to live in it. The picture shows the agitated sea beside Śrī Rāma, who is seen in readiness to discharge an arrow.

2. Crying for the Moon.

The infant Śrī Kṛṣṇa has apparently taken a fancy for the crescent moon and is importuning Mother Yaśodā to get it for Him, taking it to be a nice plaything. Mother Yaśodā is trying to divert the attention of the child, but the Lord insists on having the moon to play with.

श्री तिरुमल, श्रीनिवासत्रिलिङ्ग महाविद्यापीठस्य

॥ अमृतसंदेशः ॥

(अधिपति वैद्यराज दण्डु सुब्बावधानि कविराजेन विरचितः)

परंपरेयमंधानां
गतानुगतिकोजनः ।
वस्तुतत्वं न जानंति
मेघच्छायानुधावनाः ॥

परंपरेति। अंधानामित्यत्र ज्ञानचक्षुर्विरहितानामित्यर्थः । यत्र नेतारश्चानुयायिनश्च अंधाः, सैवां धपरंपरा। ये वृक्षच्छायामाश्रयंते ते विश्रामं लभंते । वायुपरतंत्राणां धावतां मेघानां छाया आश्रित्य ये अनुधावनं कुर्वंति ते दुःखभाजः । वनागरकताव्यामोहस्सूचितः अनेनोदाहरणेन ।

अहो संस्कारमिच्छद्भिः
परदोषानुधावनम् ।
क्रियतेऽज्ञानिभिर्मुग्धै
रतिक्रम्याप्तबोधनम् ॥

अहो इति संतापे। ये संस्कर्तुमिच्छंति तेह्यावेशपूरिताः अध्ययनशून्याः । अथवा परदेशज्ञानबहुळाः स्वसंप्रदायानभिज्ञाः मुग्धाः मूढाः आप्तवाक्यं न शृण्वंति। आप्तशब्दो व्याख्यातपूर्वः । आप्तवाक्यविमुखाः परदेशव्यावहारिकविजयव्यामोहिताः परानुसरणं कुर्वंति । तद्यतः धर्मविरहितार्थकामप्रवृत्त्योः प्रचारं कुर्वंति प्रज्ञावादबहुळास्ते धर्मनाम्ना धर्माभासमेव संस्थापयंति ।

मृतप्रायाह्यभूद्राणी
गीर्वाणानां महीतले ।
प्राणांतश्चा भवद्राम शब्दोम्लेच्छोपजीविनाम् ॥

ये म्लेच्छान् म्लेच्छभाषा अनुसृत्यजीवंति ते म्लेच्छोपजीविनः तेषां न शक्यते धारयितुं राम शब्दोपि । अकारांतो रामशब्द स्तेषां प्राणांतो ह्यभूत् ।

शब्दानुशासनैरादौ वैकृतं तु सुसंस्कृतम् ।
संस्कृतज्ञानशून्येभ्यः कृतं वै भाषयाखिलम् ॥

कालोयं याति दुर्वारः कलेस्स्वच्छन्दवर्तनैः ।
स्त्रीशूद्रबालसंघानां प्रभुत्वं परिदृश्यते ॥

भोगापवर्गसिद्ध्यर्थं देवभाषाविनिर्मिता ।
साधयंत्यैहिकं त्वेकं तया ते ब्रह्मनिन्दकाः ॥

येन केनाप्युपायेन जीवन्नपि कलौद्विजः ।
ब्रह्माभ्यासे सदातिष्ठेन्न श्ववृत्त्या कदाचन ॥

एकादशो दशानां तु मध्येऽर्थः कथितः पुरा ।
प्रयोजनानां काव्यानां परमार्थो विशिष्यते ॥

वेदे देवे गुरौ शास्त्रे प्रामाण्यं पांडिती मता ।
व्याख्यानं शास्त्रपंक्तीनां पाण्डित्यं कलिसम्मतम्॥

सर्वाङ्गसुन्दरीं वाणीं दीक्षिताः पर्युपासते ।
अङ्गकृन्तनदक्षा ये वाग्देव्याः क्षोभकास्स्मृताः ॥

अंगैर्विरहिता वेदाः पारायणफलप्रदाः ।
गुरुदीक्षायुतास्सर्वे नूनं निर्वाणदायकाः ॥

येन येन विहोना ये तत्तन्निंदंति तेऽधमाः ।
पूर्णानां पातने सक्ताः खनित्राणि गिरीनिव ॥

पातञ्जलखसूचियों ग्राम्यवादे पतञ्जलिः ।
लक्ष्यलक्षणशून्यो वै निर्यतिप्रासकः कविः ॥

अनाचाररतास्सर्वे ह्यवधूतपदेस्थिताः ।
नियमान् श्लथयंत्येते परिवारगणाश्रये ॥

विहायाधिकृतान्नूनं स्वीकुर्वत्यनुयायिनः ।
आकर्षणं तु संघस्य भ्रष्टानां मोचनं कलौ ॥

जानन्तोऽपि विरुद्धार्थं येवदंत्यात्मकारणात् ।
नूनं ते निरयं यांति लौकिका लोकवञ्चकाः ॥

नूनं कालो हरिस्साक्षात् कालरूपी स्वयं कलिः ।
तस्मात्कलिं नमस्कृत्य बीजगुप्त्यै यतामहे ॥

चतुर्वेदाष्षडंगानि चतुष्षष्टिकलास्तु याः ।
संरक्ष्या ज्ञानसिध्यर्थं तमस्सर्वं विपर्ययं ॥

आनंदस्त्वैक्यसंसिद्धि स्सिद्धयोन्यास्तु मारिकाः ।
तारिका न भविष्यन्ति तारकापथचारिकाः ॥

अत्यापन्नोऽपि पञ्चास्यो नो त्सहेत्घासखादने ।
न कर्मभूमौ जाता ये कर्मबाह्या भवन्ति ते ॥

विज्ञेनैकेन निष्पाद्यं क्रमेणविदुषां शतम् ।
यथा दीपावलिस्साध्या दीपेनैकेन भास्वता ॥

वैशिष्ट्यं त्वार्यविद्यानां रक्षितव्यं सदाबुधैः ।
पुरुषार्थप्रदाश्चेता ददतेद्वाविवापराः ।

द्वावर्थकामौ गुरुभीतिहीना
वपेतधर्मौ परमार्थशून्यौ ।
सर्वातिरिक्तौ सकलार्तिहेतू
कलेश्शताङ्गस्य रथांगभूतौ ॥

द्वंद्वस्य दासस्य कुतोविमुक्तिः ?
परोपकाराय मनः प्रवृत्तिः ।
अन्योन्यसंहारकयंत्रयोगे
दिवानिशं गच्छति धीप्रचारः ॥

वेदे प्रमाणे सति धर्मरक्षा
वेदेऽप्रमाणे सति सा कथं स्यात् ?
स्वपक्षरक्षा खलु साधकानां
फलं कलौ भाषित मग्रगण्यम् ॥

सर्वे जना स्संतु सुखेन नित्यं
पुरायदुक्तं गुरुभिस्सहर्षम् ।
संत्यज्य तत्स्वीयविवृद्धयेऽलं
स्वपक्षरक्षा क्रियते प्रलुब्धैः ॥

अस्मादृशा येतु समानभावा
भवंतु ते धर्मविवर्धका नः ।
येषां हृदिस्थं कलिकृत्यजातं
सरंतु तेऽस्मान्परिमुच्यदूरात् ॥

व्यर्थं स्वधर्मेणविना स्वराज्यं
खिलं स्वराज्यं त्वखिलस्स्वधर्मः ।
आस्तेतु शीताचलमेकधर्मः
पृथक् स्वराज्यानि बहूनि खंडे ।

गच्छन्तु राज्यानि नृपालवंशा
स्सद्भिस्स्वधर्मः परिरक्षणीयः ।
वेदाः पुराणानि कलास्समस्ता
स्सदा बुधाराधनभाजनानि ॥

विनोदाय विवादाय वित्तायाहो प्रकल्पते ।
न विज्ञानाय विद्यैषा विप्राणां वदने कलौ ॥

दिने दिने गुरुं देवं त्रिसन्ध्यं वेदमातरम् ।
तद्दिने च पितॄन् विप्रः पूज्यो भवति पूजयन् ॥

स्वधर्मेण समो धर्मो न भूतो न भविष्यति ।
अङ्गत्वेनान्यधर्मोपि विपत्काले विधीयते ॥

न ह्यात्मसदृशं वस्तु तत्कामायाखिलं प्रियम् ।
सर्वं तत्पापकं ग्राह्यं तद्विरुद्धं परित्यजेत् ॥

आत्मविद्या परा विद्या त्रिषु लोकेषु दुर्लभा ।
कर्मभूमौ तु सालभ्या ब्राह्मणस्तत्प्रकाशकः ॥

कुलक्रमागतत्वाच्च वैशेष्यादीश्वरेच्छया ।
ब्राह्मणो ब्रह्मविद्यायां गुरुर्भवितुं महति ॥

जातिमात्रेण यो विप्रः पूज्यो भवितुमिच्छति ।
परित्यज्यस्वकं धर्मं परिहासायकल्पते ॥

ब्राह्मणं पूजयन् भक्तो ब्रह्मभावेन पुण्यभाक् ।
भावनासदृशीं सिद्धिं प्राप्नोत्येव न संशयः ॥

एकलव्येन विज्ञातं परमं भावनाफलम् ।
मृत्पिंडो द्रोणतामेत्य यस्यादाद्विजये जयम् ॥

सर्वसिद्धिकरी विद्या भावनापरिकीर्तिता ।
तद्वान्विद्वानहो नान्यस्तस्यैवास्तिगुरौ हरिः ॥

भावनायाः फलं गुह्यं सुशीलाः पतिदैवताः ।
दमयंत्यादयः प्रापुः प्रभावं मुनिदुर्लभम् ॥

अस्तुमास्तुफलं किंचिद्विप्राणां पूजने ध्रुवम् ।
ब्रह्मद्वेषी युगांतेऽपि ब्रह्मज्ञानं न विंदते ॥

व्यवहारे विवादाय वर्णभेदः प्रतिष्ठितः ।
सांकर्यं वर्धतेनूनम् कलौ कलिविजृंभणात् ॥

पुरार्जिततपःपुण्यै स्सूताद्या मुनिपूजिताः ।
विप्रविद्वेषिणो नैते यथाद्य प्रतिपाद्यते ॥

अहङ्कारपरा विप्रान् परं निंदंति पादजाः ।
जिज्ञासवो न निंदंति गुरुसंदर्शनोत्सुकाः ॥

अद्यापि साधवस्सन्ति सर्ववर्णेषु साधकाः ।
सिद्धिमन्तो न निंदन्ति सर्वैस्संपूजितास्तुते ॥

खट्वारूढो न निद्राति चिन्तामल्कुणकारणात् ।
सुखं निद्रात्यधश्शायी कर्षकः कामवर्जितः ॥

गुरौ यो लीयते भक्त श्श्वण्डालोवाथ सद्द्विजः ।
सर्वधर्मान् परित्यज्य स एको मुच्यते ध्रुवम् ॥

ये गुरून् नाभिगच्छन्ति पोषयन्त स्त्रिवासनाः ।
परमार्थं न विन्दन्ति श्रवणे श्रावणेऽपि वा ॥

प्रत्यक्षेणोपलभ्योऽपि न दृष्टो येन सद्गुरुः ।
आत्मानं सकथं पश्ये दवाङ्मानसगोचरम् ? ॥

सव्यापाराणीन्द्रियाणि निर्व्यापारं गुरूदरम् ।
तदेतैः पोष्यते किंन, ब्राह्मणः किं न पोष्यते ? ॥

उत्तमाङ्गस्य वैकल्यं सर्वांगं विकलं भवेत् ।
ब्राह्मणस्यतु वैकल्यं सकलं विकलं भवेत् ॥

चिकित्स्यो ब्राह्मणो ह्यको दुश्चिकित्साः परेजनाः ।
निरामयो यदा विप्रो जगत्सर्वं निरामयम् ॥

ब्राह्मणानामनेकत्वमस्तु नाम बली कलिः ।
प्रकृतेर्बीजधर्मित्वात् ज्ञानबीजमनश्वरम् ॥

शिष्टं यच्छिष्टबृंदं चावशिष्टं विदुषां गणम् ।
कलाश्शिष्टाश्च शास्त्राणि शिष्टानि परिरक्षयेत् ॥

नूनं धर्मं न जानाति य आयव्यय मीक्षते ।
सत्ये नष्टे दयानाशे कर्मभूर्म्लेच्छभूर्भवेत् ॥

सत्यशौचविहीनाच तपस्स्वाध्यायवर्जिता ।
कर्मभूर्धर्मलोपेन विज्ञानेन विहीयते ॥

यस्सिसाधयिषू राज्यं धर्मापेतं स मूढधीः ।
अलंकरिष्णुः कुणपं मणिमालाविलेपनैः ॥

लोभक्रोधौ लाभनाशौ भोगरोगौ जनिर्मृतिः ।
सामान्यं सर्वजन्तूनां धर्म एकोविशिष्यते ॥

धर्मो धर्मः कर्मभूमावर्थकामौ तदन्वितौ ।
मोक्षस्य साधकत्वेन त्रिवर्गः परिकीर्तितः ॥

यच्चादृष्टमपूर्वं यद्वेदमानं बुधोचितम् ।
अपवर्गप्रदं कर्म कर्ममूर्यत्र दृश्यते ॥

भुव्येकदेशमात्रैव कर्मभूः कर्मवर्जिता ।
जन्मभूरुद्रभूमिश्च कीटानां च करीषवत् ॥

तृणीकृतसुरज्येष्ठा आसते यत्र भूसुराः ।
दिगधीशाधिको यत्र नृपालोऽभूत्स्वयंवरे ॥

आभ्यन्तराणि तीर्थानि यत्र सेव्यानि बाह्यतः ।
कर्मभूमिस्तु सा ज्ञेया जनिर्यत्र सुदुर्लभा ॥

कलौ कलिप्रभावेन राजधर्मप्रवर्तकाः ।
कर्मभ्रष्टाः परे स्वीयाः कथं धर्मः प्रवर्धते ॥

स एकस्तारको भूयाद्भियो यो नः प्रचोदयात्
धर्मविज्ञानबीजानां रक्षायै प्रलयेऽधुना ॥

स एकस्तारको भूयात्तारकासुरमारकः ।
मारान्तककुमारष्षाण्मातुरो नेतरो जनः ॥

वीतरागभयक्रोधा वित्तेषणविवर्जिताः ।
विज्ञा जिज्ञासवस्तद्ज्ञाः प्रशस्ता धर्मगोपने ॥

अगः पुष्णाति पञ्चांगं स्वस्थाने स्ववशे वसन्
स पञ्चांगो वशी विप्र स्ववृत्तौ किं न पोष्यते?

महाराजश्रियं त्यक्त्वा श्रियं ब्राह्मीं परित्यजन्
लौकिकीं श्रियमाकांक्षन् कदन्नस्याद्विजाधमः?

उपासते गुरुं दैवं ये भक्त्या धर्मसेतवः ।
त एवाधिकृता नूनं ज्ञानबीजस्य गोपने ॥

उदरंभरयो जाता ह्याकष्टं निगमोदराः ।
दासभूताः कलौ विप्रा दासीकृतमहीभुजः ॥

यज्ञशिष्टाशिनो विप्रा निस्पृहाश्च धनार्जने ।
तपस्स्वाध्यायनिरताः किं भवेयुर्नभूसुराः ? ॥

विद्युद्भिश्च विमानैश्च विक्रमै रक्रमैरहो ।
जयत्वद्य नवं शास्त्र मन्ततो दुःखभाजनम् ॥

आकाशभाषितै र्गानै र्दूरदर्शनसाधनैः ।
जयत्वद्य नवं शास्त्रं मनः क्षोभकमंततः ॥

वार्ताभिर्मुद्रितैर्ग्रन्थै श्छायासंग्राहकैः पटैः ।
फलकै र्नादगर्भैश्च शांतिमृच्छति नो जनः ॥

अस्तु नूतनशास्त्राणा मापातमधुरं फलम् ।
मधुलिप्तासिधाराणां लेहनं तन्निषेवणम् ॥

मिथ्यायोगातियोगाभ्या मयोगेनविषं फलम् ।
तस्मात्सर्वस्य विज्ञैर्वै सम्यग्योगोविधीयते ॥

मन्त्रो यन्त्रं च योगश्च सम्यग्यागे फलप्रदाः ।
एतेन योगः प्रत्युक्त इत्याहु रतिवर्जने ॥

चित्तशुद्धिकरं कर्म कर्मठो नैव तत्वदृक् ।
मननात्त्रायते मन्त्रो मांत्रिको नैव तत्वदृक् ॥

तांत्रिको मांत्रिको योगी कर्मठो या नतत्वदृक् ।
मुग्धानां वंचको नूनं भक्तानां नैव तारकः ॥

अन्तरायधिया दृष्टा स्तत्वज्ञैरष्टसिद्धयः ।
भवेयुः किं न ताः पीडा नवीनक्षुद्रसिद्धयः ॥

एकान्तोऽपि सदानन्द स्तत्वविन्नाकृतो जनः ।
संघस्थोऽपि सदा दुःखी सर्वसाधनसंयुतः ॥

बाहुल्यमिन्द्रियार्थाना मद्यश्वः कौशलं मतम् ।
नूनं तेषां तु वैरल्य मार्यविज्ञानसम्मतम् ॥

धर्मसाधनदेहस्य क्षुच्छांतिः पारमार्थिकी ।
दारयोगः प्रजायैस्यात् क्रियास्सर्वास्तु तत्पराः ॥

तत्पराश्च तदात्मान स्तद्ज्ञा स्तच्चिंतका स्तथा ।
तद्विरुद्धं न गृह्णीयुः पारमार्थिकलोलुपाः ॥

सदेव तत्तद्विरुद्धमसन्मिथ्या वृथा मृषा ।
तस्मात्सर्वप्रयत्नेन तत्परः प्रभवेद्बुधः ॥

न विज्ञानप्रदाविद्या न वित्त धर्मसाधनम् ।
न गुरुस्तारकोद्यश्वो हेलया वर्ततेऽखिलम् ॥

म्लेच्छशास्त्रं पठंत्वार्या म्लेच्छाचारा भवन्तु ते ।
कामं कलिकुलोद्भूता नव्यागमपरायणाः ॥

प्रामाण्यं कल्पयंत्यद्य प्राचुर्येणाल्पमेधसः ।
काकस्तु प्रचुरो लोके किं मराळाधिको भवेत् ॥

वेदशास्त्रपुराणानि साधोरेकस्य वै बलम् ।
बाहुल्यं बलहेतुस्स्यात्पत्रिकानीतचेतसः ॥

भ्रष्टानां समुदायस्तु परिषन्नभवेद्भ्रुवम् ।
निगमागमसारज्ञ स्सएकोगुरुरिष्यते ॥

भाषायोषा परकरगता स्वेवशे किं न नीता
सीते वैषा दशमुखहृता रामचन्द्रेणपूर्वम् ।
कस्संस्कर्तुं त्वरयति सती मन्यहस्ते कृशंती
मात्मालंबो भव भवहरं भावयन् देशिकेशम् ॥

विरलास्सिंहशार्दूला ज्ञानवन्तश्च योगिनः ।
वैरल्यान्महतां सत्ता न किंचिदपिहोयते ।।

द्वंद्वभीतिर्मृत्युभीतिर्नयेषां हृदयांतरे ।
द्विजानां क्षुद्भयं कस्माद्धरौ गोप्तरि पोषके ॥

असंचया न जीवन्ति किं मृगाद्या वनांतरे ।
न जीवेयुः कथं विप्रा अश्वस्तनिकवृत्तयः ॥

अस्यायं धर्म इत्यादौ निर्णीतं निगमोक्तिभिः ।
स चातिक्रम्यते येन तस्य जन्म वृथावृथा ॥

यो धर्मो गुरुणा प्रोक्तः परो धर्मस्स उच्यते ।
तं साधयति यो धीरस्तं देवास्तात्विकं विदुः ॥

जीवन्ति जन्तवस्सर्वे स्वधर्मावासिहेतवे ।
येत्यजन्ति स्वकं धर्मं जीवन्तोऽपिमृताहि ते ॥

कामं कलिवशान्नूनं निस्सत्वोऽपि महीसुरः ।
निष्णातस्वीयधर्मेय स्सदेवैः परिगीयते ॥

यस्मिन् जीवति जीवन्ति बहवो धर्मसेतवः ।
जीवत्येको हि लोकेस्मिन्नन्ये काका बका वृकाः ॥

भृतकाध्यापने बद्धाः प्रबुद्धाः पण्डिताः कलौ ।
अहो पञ्चानना व्याघ्रा नीयन्ते कण्ठरज्जुभिः ॥

स्वच्छन्दचारिणो येवै निस्स्पृहानिगमात्मकाः ।
सम्मानविमुखा धीरा गुरवोविरलाः कलौ ॥

यत्र यस्य मनोलीनं तत्स्यात्तस्यगुरोः पदम् ।
भाष्यार्थं भाषया ब्रूते भृतकाध्यापको हि सः॥

यस्य दर्शनमात्रेण किंचिदन्यं न दृश्यते ।
सगुरुस्तारको भूयादीश्वरानुग्रहाकृतिः ॥

अन्तरङ्गदृशा ज्ञानं लभते यस्य दर्शनात् ।
सगुरुस्तारको भूयादीश्वरानुग्रहाकृतिः ॥

गुरोर्हस्ते च चित्ते च कटाक्षे तस्य धीमताम् ।
सिद्धिर्विनिहिता धात्रा किमन्यत्र विमृग्यते ॥

वेदशास्त्रपुराणानि काव्यानि विविधानि च ।
परमार्थप्रापकत्वा च्छिष्टग्राह्याणि सर्वदा ॥

औत्सुक्यदमसत्काव्यं वर्जयेत्पारमार्थिकः ।
असाधुत्वमनार्षत्वात्संपत्काव्यस्य काकवेः ॥

वाल्मीकिः काळिदासश्च ये चान्ये कवयः पुरा ।
धर्ममेव परं प्राहुस्स्वकैः काव्यै र्मनोहरैः ॥

समर्थयति दुर्वृत्तान् स्वकाव्यैस्त्वधुनातनः ।
विषादांतानि तानिस्यू रसाभासानि सर्वतः ॥

परित्यक्तव्यताबुध्या ह्यधर्मः प्रतिपादितः ।
परिग्राह्यतयापूर्वैर्धर्मोऽपि प्रतिपादितः ॥

दशग्रीवादिषुद्वेषो रामादिष्वभितादरः ।
कल्पितः कविभिर्लोके स्वकाव्यैर्निगमोपमैः ॥

असत्प्रवृत्तिस्सहजानराणां
सदेव वर्ण्यं कविभिस्तु काव्ये ।
सस्यस्य हेतोः कृषिरिष्यतेऽलं
किंदोहदं वै क्रियतेऽर्कहेतोः ॥

तत्वहीना भवत् क्षोणी सर्वास्थावरजङ्गमा ।
माकन्दो मधुरो नैव गतानिबेचतिक्तता ॥

आस्तिको ह्यास्तिको नैव नास्तिको नैव नास्तिकः ।
न्यायबद्धावुभावद्य प्रमाणपरिवर्जितौ ॥

गुरुं हरिं परित्यत्त्वा रमारामाशयापरम् ।
यः को वापि भवेल्लुब्धोह्यास्तिको नास्तिकोऽथवा ॥

गुरुश्शिष्यश्च पुत्रश्च जायाबन्धुश्च किंकरः ।
स्वधर्मे निहिताः पूर्वं तत्वशून्याहितेऽधुना ॥

स्वच्छन्दचारिणो ये वै निस्पृहा निगमात्मकाः ।
सम्मानविमुखा धीरो गुरवो विरलाः कलौ ॥

अविदितपरमार्थाह्यासेवा विहीना
स्सकलकुकविसारास्संस्कृतग्रन्धदूराः ।
विबुधविमुखभावा वीतसत्यादिधर्माः
प्रकटितनवमार्गा व्यासविख्यातवार्ताः ॥

विमर्शकास्ते विविधागमानां
विशोधकास्ते खलु शास्त्रवाचाम् ।

विनूलशाब्दस्य विधायकास्ते
विज्ञानसिंहासनसुप्रतिष्ठाः ॥

पाषण्डा नास्तिका धूर्ता वञ्चिता बालका जडाः ।
नार्योऽनार्यास्तमोलोनाः प्रज्ञावादेषु निष्ठिताः ॥

सर्वधर्मान् परित्यज्य स्वराज्याय कृतोद्यमाः ।
तात्कालिकशुभावाप्त्यै त्वरमाणागणेस्थिताः ॥

स्वच्छन्दं सञ्चरन्तोऽपि संघनाम्नाचरन्त्यहो ।
इत्थंभूते जगज्जाते किंकार्यं धर्मकांक्षिभिः ॥

कलेरमोघवीर्यत्वा त्प्रतीकारो वृथाश्रमः ।
तद्विस्मृता स्तदस्पृष्टा ये केचन महोदयाः ॥

ते धीरा धर्मरक्षायै तत्र तत्र चरन्ति वै ।
तितूर्षूस्तारयंत्वद्य नौका इव महोदधौ ॥

निरीक्षकेभ्यो गुरवः प्रसन्ना
मनीषितार्थाः खलु सन्ति लोके ।

अलं जलं विंदति वै विपासु
स्तपेऽभितप्तेपि सरित्तटाके ॥

ऋतुधर्मोऽप्रतीकारोप्यारामपरिशोषणम् ।
किं शुभं दृश्यते विज्ञैः परिशिष्टंतु पाल्यते ॥

पाठ्यानि सर्वशास्त्राणि परमार्थासिहेतवे ।
सद्गुरुं प्राप्य धीमद्भि रेकान्ते संघवर्जिते ॥

शास्त्रजातं पठन्तोऽपि भृतकाध्यापनेरताः ।
परमार्थं न जानन्ति वैदिका लौकिकान्तराः ॥

स्रोतोवेगेन वाह्यन्ते जीर्णपर्णतृणादयः ।
वारांनिधेः प्रहारेण पर्वतो न प्रचाल्यते ॥

गुरुगिरिमधिरूढः कोविदो गूढसारः
कलिजलनिधिभंगैः कंप्यते नैवकिञ्चित् ।

गुरुचरणतरिस्थः क्षुभ्यते नैवनूनं
भवशरनिधिभंगै र्ब्रह्मतीरं गमिष्यन् ॥

चित्तवृत्तेर्निरोधाय प्राणायामपरो भवेत् ।
ब्रह्मचारी गृहीचैव पूर्णसत्वास्तदन्विताः ॥

मन्त्रं पापापनोदाय गुरुप्रोक्तस्सदाजपेत् ।
सात्विकाहारसेवीस्यान्निद्राविजयहेतवे ॥

दंभत्वदोषनाशाय साधुसेवा प्रकीर्तिता ।
मौनं तु मितभाषित्वं कलौ योगान्तरायनुत् ॥

अल्पारम्भोऽपि सफलो मोक्षोद्योगः कलौ युगे ।
तत्तत्वंयोगनिपुणो गुरुभक्तः कृती भवेत् ॥

आस्तां मोक्षस्त्रिवर्गोऽपि रक्षणीयस्सदाबुधैः ।
कथंचिदपि जीवद्भिर्जन्मसार्थक्यहेतवे ॥

आपद्धर्मशतैश्चापि रक्षणीयस्सदाबुधैः ।
स्वधर्मः कर्मभूमिस्थै र्लोकानुग्रहकांक्षया ॥

देवभाषा देशभाषा स्वधर्मो विबुधैः कलौ ।
रक्ष्यास्संपूर्णभावेन वार्यन्ते केन बालिशाः ॥

अस्मिन् यत्साधु तत्सर्वं गुरुप्रोक्तं सुभाषितम् ।
यच्चापभाषितं तन्मे साधवः क्षन्तुमीश्वराः ॥

गुरोर्नियोगाद्गुरुदत्तवाचा
गुरोस्सपर्यां गुरुकाव्यरूपाम् ।

करोति शिष्यः परमार्थबुद्ध्या
गुरोः प्रसादस्य किमस्त्यसाध्यम् ॥

गुरुनाथामृतानन्दनाथेनाविष्टचेतसा ।
प्रोक्तो ह्यमृतसन्देशो वैद्यराडवधानिना ॥

गुरुपीठेषु सर्वेषु सर्वशास्त्रार्थपारगाः।
सङ्घीभूयब्रह्मविद्यां प्रवदन्तु कलौ युगे ॥

पुराणानीतिहासांश्च भाषया प्रवदन्त्वलम् ।
सम्यग्बोधाय सर्वेषां ग्रामे ग्रामे महीसुराः ॥

पठन्तु शास्त्राणि यजन्तु देवान्
धरामराश्चाद्य यथार्हमन्ये ।

दीव्यन्तु सर्वे परमात्मनिष्ठा
स्समस्तलोका स्सुखिनो भवन्तु ॥

॥ श्रीरामः ॥

अमृताबिंदवः

१. असंचयवता ब्रह्मनिष्ठेन भवितव्यं ब्राह्मणेन ॥

२. स्वाध्यायस्वधर्मौ परित्यज्य यस्तु परधर्मावलंबेन संचिनोति सवै ब्राह्मणब्रुवः ॥

३. स्वधर्मनिरतं ब्राह्मणमन्यं वा ये अवमन्यंते राजानः राजपुरुषाः धनिकाः व्यावहारिकास्ते नूनमसूर्याः साधुनिंदकाः धर्मघातिनो भवन्ति ॥

आर्यावर्तं दिवं विद्धि
पीयूषं विद्धि संस्कृतम् ।

स्वधर्मं विद्धि कर्तव्यं
गच्छ भारत सत्पदम् ॥

आयुष्यन्नप्रदे सौम्य
ग्रासवासोभयान्वितः ।

आत्मालंबं विहायाद्य
किं परानवलंबसे ॥